

A Christians Delight,
OR
SCRIPTURE-
MEDITATIONS:

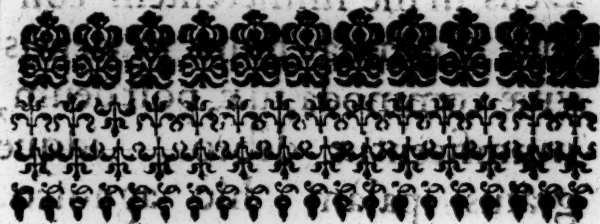
Being the first essay, in
One CENTURY.

Submitted to Censure
By
MAURITIUS BOHEMUS.

*Isa. 29 18, 24. And in that day shall the deaf
hear the words of the book, and the eyes of
the blind shall see out of obscurity, and out
of darknesse. They also that erred in Spi-
rit shall come to understanding, and they
that murmured shall learne doctrine.*

LONDON,
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ROTHVELL at the *Fountainne*
and *Bear* in Cheap-side,
1654.





DEDICATIO

Nobilissimo Heroi,

D^{no} ARTHURO HESLERIG,

Equiti Aurato, et Baronetto, Do-
mino et Patrono suo honoratissi-
mo, Salutem et Obsequia.



Quoniam tuis benefici-
is tibi obstrin-
gar, Heros Na-
bilissime, non
literis satis ex-
primere, nec scri-
bendo assequi valeo. Quicquid

Dedicatio.

Deus in me immerentem contulit, omnia hujus præsentis vitæ commoda, tuæ, post deum, munificentiaæ debeo, idque gratus palàm hîc agnosco. Quâ ratione tuis ex æquo respondeam meritis nescio. Attamen debitum hoc gratitudinis testimonium divulgo, atque ut ut exiguum ac jejenum nimis, manibus tuis supplex offero; obsecrans ut qualecunque munusculum æqui bonique consulerè, et ceu tesseram grati animi fronte serenâ accipere digneris. Majora scio, et meliora à me mereris, quàm tenuitas mea præstare queat, et (ut ingenuè fatear quod res est) tua benevolentia in conferendo beneficium longè

longè superat meas in referendo vires. Sed ea est nobilissima tua indoles, ut non tam quale munusculum, quam quali animo detur, observes; idque à Patre cœlesti didicisti; qui non tam curat bonum opus quod præstatur, quàm bonum animum in opere bono: sæpèque Deus quod operi deest, suâ benignitate supplet. Quicquid huic deest opusculo, ex tua humanitate, et indulgentia suppleatur. Accipe, amabo, quod exhibeo, non debiti mei solutionem, sed animi in te prompti, indicium, meq; porro favore tuo prosequi ne desine. Sed ne prolixior sim quam par est, Concludo, Deum duntaxit rogans, ut nil

Dedicatio.

tibi tuisq; desit quod ad perfe-
ctam beatitudinem pertinet.
Vale.

*Hallaughronia.
3 Calend. Maii.
Anno 1654.*

Nobilitati tuæ ob-
strictissimus servus,

Mauritius Bohemus.

Ad



Ad Pium et Cordatum Lectorem Præfatio.

Talem te esse, qualem te appello (Lector) pium scilicet & cordatum, ex charitate æstimo. Si non es, ut sis, te moneo, & Deum obsecro; si es, alloquendum te censeo in hac arcâ, et paucis monendum, ne in ipso libri limine offendas.

Primum, ne mihi arrogantia dicam scribas, nec temeritatis notam inuras, quod tantillus ego, ἐλαχίστος ἐστίν, Eph. 3. 8. minimus et infimus omnium, qui unquam publicam scribendi provinciam susceperunt, manus tanto operi adhibeam, post tot eminentissimos pietate et eruditione viros, quorum præclare exstant in Scripturas lucubrationes. Non enim hoc laboris suscipio ex singulari quâdam de meo ingenio opinione, nisi me ipsum fallo inscius, (prout fallacissima est humani animi indoles.) sed ex intimo Deum in verbo suo honorandi desiderio et studio, ut ipsius gloria ex imbecillitate meâ altius surgat. Utut

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verò alii, qui longè me antecellunt, multum lucis ex sacris literis ecclesie Christi attulerunt; attamen sicca hæc assula meæ communi fecoinjecta aliquantulum lucis addent. Fortasse et pusillus gigantum istorum humeris impositus, ipsorum beneficio alterius prospiciet. Quid quod huiusmodi conatus alii, qui adhuc superstites sunt, scribis ad regnum cælorum eruditis æconomis divite suppellectili instructis, calcar addent, ut ex suis copiæ cornibus thesauros veteres et recentes, apud se delitescentes depro-
mant, et publico bono non invideant. Et si hic saltem fructus fuerit præsentis operæ meæ, non erit quod vel me pœniteat, vel tu, Lector, indigneris:

Deinde, quàm bonâ fide in his pagellis egerim, judicandum censco. Non te fallaciâ circumvenio, optimas quasq; notas & observationes hinc publicè vendictans ex pejoribus selectus. Nequaquam, fraus hæc digna esset divino et humano supplicio. Veteratorum est præstantissimas quasque merces in summo dolii ostentare, et pessimas in fundo occultare. Stat mihi, per divinam gratiam, sententia, etsi quid desit huic scripto ex meâ tenuitate, curare tamen, ne quid vitii habeat ex improbitate. Has quas in manu tenes, illustrationes, sine delectu ex chartis meis exscripsi, prout casu in eas incidi, ut essent verum specimen reli-
quarum,

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quamus, quas majori volumine, si Deus permiserit, & si hæ grata erunt lectoribus, post aliquot annos publici juris faciam. Erant istæ his maximam partem similes, tum quod ad qualitatem, aliæ aliis meliores, tum quod ad quantitatem, aliæ aliis prolixiores. Nunc saltem illarum gustum exhibeo, atque ut hæ primitiæ sapient, siue benè, siue malè, ita et tota sapiet massa.

Sequitur ut de scopo meo in hoc scripti genere te brevibus certior faciam. Præter summum atque ultimum finem, gloriam Dei, & subordinatum ecclesiæ commodum; proximus finis mihi hic propositus duobus limitibus terminatur.

Ante omnia et supra omnia verissimam & certissimam Dei mentem in verbo suo indagare & invenire sacago; id quod pacipuum nostrum studium esse oportet, si Deum et æternam vitam per Deum in Christo querere et invenire cupimus. In rebus divinis parum valet auctoritas humana, imò nihil pollet, nisi Scripturarum sententiis roboretur. Argumenta ab hominum testimonio, vel ratione petita, nullius momenti sunt in sacro-sancta Philosophia, præterquam ea quæ ex sacris literis depromuntur, iisdemq; fulciuntur. Ut cœlestem veritatem, omnis scientia caput teneamus, hominum perspicillis depositis, ad legem et testi-

monium

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monium abundum est, et videndum
quænam sint vera et indubitata Dei Isa. 8. 20.
oracula, quorum sensus genuinus e- Apo. 19. 9
ruendus, et supra omnia investigan- Ch. 22. 6.
dus est. Et hoc scrutinium sacrum 1 Pet. 4. 11
omnium studiorum longè præstantissimum,
facile reliqua palmam præcipit. Hoc ergo
imprimis ante oculos habeo in præsentī scripto,
ut meipsum et alios ad fontem et scaturiginem
omnis cœlestis luminis (quantum scilicet
Deus in scripto verbo suo impertiri voluit) à
placitis hominum retraham. Video plurimos
ex aliorum sensu, et partium vel temporum
studio veritatem metiri, unde fit (perperam)
ut cœi iudices pedanei, alienis oculis videant;
cùm tamen sine dubio veritas & pietas ex
soliis Dei arbitrio et Christi auctoritate pen-
deant, et inde solùm petende sint. Non tam
refert, quid Plato aut Aristoteles. quid Ponti-
fices, Concilia aut Patres sentiant, quàm
quid Deus sibi velit. Per Dei præcepta ob-
tinemus intelligentiam, & verbum ejus est
lucerna pedibus nostris, atque lux itineri
quotidiano, (Psal. 119. 104 105.) Et ver-
bum Propheticum certius est voce cœlitus
demissa, ut Petrus monet, (2 Pet. 1. 19.)
ad quod si attendatis, rectè facitis, tanquam
ad lucem lucentem in obscuro loco, usque
dum dies illuxerit, et Lucifer exortus fuerit
in

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in cordibus vestris. *Quantum* captivus in carcere caligine pleno etiam minimam affectat lucem, tantum nos in hoc caliginoso nostro ergastulo lucem verbi divini summo desiderio appetamus. Verum quidem est hanc lucem lucere (ἐν ἀυχμῶν τόπῳ, in loco obscuro, quamdiu nos remanemus in tenebris inscitie et ignorantie, (ὡς ἐν ἡμέρᾳ διαυγάδι,) neque dum dies illuxerit, donec (ut Mal. 4. 2.) Sol justitiæ, Christus, suâ luce diem det cordibus nostris in hac nocte et umbrâ peccati : sed cum anima per internam regenerationem à tenebris ad lucem transfertur, animi nostrâ summâ luce illuminantur ; nec ulla amplius remanet obscuritas in verbo, nisi quatenus nos in cæcitate et tenebris nostris remanemus. Et sicubi Scriptura obscura videtur, non ipsius vitio fit, sed nostræ ignorantie et peccato imputandum est. Cæcorum oculis ipsa lux meridiana nox densissima est. *Quantum* Christus nos illuminat ex verbo, tantum lucis nobis exoritur, nec una quidem scintilla minus vel amplius. Christus in verbo Dei, est nobis Sol et fons omnis divini luminis. Ipse est Lucifer de quo Petrus scribit. Scriptura verò est præstantissimum Corpus doctrinæ Christianæ, omnibus numeris absolutum, nec ullum Syntagma sacrae Theologiæ huic cœlesti volumini comparandum. Hoc primitus menti divina impressum

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in cælis, postea perfectissime editum fuit in terris, et dictante spiritu sancto conscriptum manibus Prophetarum, Evangelistarum & Apostolorum. Quicunq; nocte dieq; hæc scripta volunt, ad summum eruditionis cacumen ascendunt; (Psal. 119. 97, 98, 99.) hæc qui negligenter tractant vel dispiciunt, stultescunt et (immane quantum!) desipiunt. 1 Cor. 1. 18, 19, 20.

Proximo loco, errantes nostras de Deo & sacris opiniones rescindere mihi proposui, idq; gladio spiritus, qui est verbum Dei; (Eph. 4. 17.) Certum esto nullam dari meliorem medicinam ad sanandum tot stupendas hæreses, et errores inter Christianos. quam sanum Scripturarum sensum. Sacra scripta sunt pharetra unde omnes sagittæ ad instandam Satanam et ad veritatem defendendam depromende sunt. Verbum Dei firmiter nostris et aliorum animis imprimendum est, atque tenaciter retinendum, eoque ceu sacro quodam incantamento pestiferum vinis abigendum. Non datur melius amuletum adversus venenum pravarum opinionum. Qui verbo rectè intellecto cadunt, nunquam fallent, nec fallentur in rebus ad religionem pertinentibus. Qui verò suis insistant præconceptis notionibus ab humano ingenio profectis, nunquam ab erroribus immunes erunt. Si veritas solidè ex sacro lumine

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lumine tradatur, facile suâ authoritate ac virtute errorum catervas evertet, nec tenebrae humani ingenii, diutius se à potenti luce Evangelii tuebuntur. Nonnunquam errores sacro quodam contemptu despiciendi sunt, cum errantibus verò placidè agendum est, et quantâcumque fieri potest lenitate et mansuetudine. Si sic tractentur hæreses, subitò in fumum abibunt et præ indignatione rumpentur, atque instar bullæ evanescent. Nolim equidem ullam veritatis et pietatis doctrinam silentio sepeliri, ne minimam quidem; veruntamen non id honoris largiamur erroribus: ut in publico casu, et pro frequenti concione sapius nominentur; quâ ratione sibi nomen et famam acquirunt, et magis in vulgus sparguntur, id quod unice affectans hæresiarcha, ut publicè innotescant, et ut nomina ipsorum ab imperitâ plebe suspiciantur. Est enim hoc genus hominum valde ambitiosum et vana gloriæ avidissimum. Non defuerunt verò nostrâ ætate in Angliâ, qui temerario bello indicto ad invadenda errorum territoria malè consulti, omnibus erroribus classicum canere visi sunt, & dudum sepultas hæreses ex cineribus resuscitarunt. Minimè error, fateor, non sine maximo periculo est, et dato uno absurdo sequuntur infinita; at si videas homines cæco impetu ruentes, et verti nolentes, non jam animosis

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mosis contestationibus, sed precibus et lachrimis eos impugna. Quando ex verbo Dei veram doctrinam aperuisti, Deo eos relinque. Satis est, si tu quod tuum est præstitisti. Hoc Episcopo seu Pastori injungit Apostolus Paulus, Tit. 1. 9 ut tenax sit fidelis sermonis ad doctrinam facientis, et ut exhortari possit doctrinam sanam, et contradicentes convincere. Doctrina vera et sacra est optima falsa refutatio, quemadmodum regula recta est optima sui et obliqui mensura. Mihi semper duriusculum habitum fuit, Theologi in terribili Martis vocabulo Polemicam vocare, cum in se tota irenica sit, et dulcioribus appellationibus pacis, et Evangelii insigniatur passim in Scripturis. Isai. 52. 7. Luke 2. 10 14. Lex et Evangelium ad amorem et pacem tendunt. Christus incarnatus attulit pacem, ascendens pacem nobis reliquit Jo. 14 27. et 20 26. Nihil est Polemicum in toto verbo Dei nisi quod Satanas infestissimus pacis hostis, et ecclesie ipsius, Polemicum reddiderunt. Ap. 12. 17. Sed hac de scopo ad quem collimo, dicta sufficiant.

P. Item de Methodo libri verbum audi. Fides me hic nullo ordine Scripturas collocasse. Sed si Deus vires mihi concedat, et pii ac eruditi animum addant ad majora et pleniora Commentaria, que quotidie sub

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mann versantur, et crescunt indies, publicanda, Scriptura vestigiis insistam, et libros Bibliorum capitaque sua serie singula percurram. Quod si hæ meditationes piis et sanis Christi fidelibus arrideant, plures istiusmodi à me habebunt, modo vitam Deus protrahat et vires suppetat. Si verò insuper babeantur, hæ primæ erunt, et ultimæ, atque uno hoc opusculo scribendi initium et finem faciam. Hæ sunt primitiæ, quas in specimen futura messis præmitto. Messis verò nulla sequetur, si primitiæ repudiabuntur.

Ut finem faciam epistola, sunt pauca quedam quæ Te, Lector, in calce hujus prologi obsecrare et obtestari, statui; utpote summi tibi necessaria; videlicet, primum, ut quæras quærenda; tum ut credas credenda; porro ut agas agenda; tandem ut vites vitanda; ultimo ut timeas timenda et speranda speres. Hæc si præstiteris, nihil tibi ad sanctam et beatam vitam decrit; hæc si neglexeris, nec unquam pius evades, nec unquam beatus. Pro me ipso verò unum est quod peto ab omnibus quotcunque Deo se tradiderunt, ut assiduis precibus mihi in hoc studiorum genere suppetias ferant, ut Sacratissimas Scripturas pro sua dignitate tractem, ἵνα μὲν ἡ προχοπὴ φανερὰ ᾖ ἐν πάντι, 1 Tim. 4. 15. Ut profectus meus appareat in omnibus. Pro te vicissim oro, ut Deus omnis veritatis

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*ritatis, spiritum veritatis animo tuo immittat
ut te ducat in omnem veritatem & æternam
salutem. Sic Deum orat, qui*


**Dabam Hallan-
tonje in Comit.
Leicestr. è musæ,
meos. 8. Cal. Maii.
Anno 1654.**

**Tuus est ad omnia pietatis
et salutis officia paratissi-
mus,**

Mauritius Bohemus
Colbergensis Pomeranus.



CHRISTIAN READER,

 He Author of this *Treatise*, being a *Pilgrim* in this Land, hath by the gracious Providence of God bin *transplanted* from his native soil, to labour in Christ's *Vineyard* within this Nation. How great *improvements* he hath made of his time and talent, both that *place* where he hath yeelded his fruit in constant *Preaching*, and these *sheets* wherein he hath vouchsafed the whole Land a taste thereof, may sufficiently testifie: For although here thou must not look for a Garland of *curious expressions*, or *Rhetorical Flowers*, which is not to be expected

✱

from

from a stranger, whose *Sibboleth* cannot easily be brought to a *Shibboleth*; yet we finde him not onely acquainted with forraign Authors, but well skilled in the *method* of our English Divinity, and in stead of *fine words*, he presents thee now with a basket of good savoury & wholsom *fruit*, some solid and substantial *Observations* upon sundry places of the holy Scriptures. It hath been, and stil is the earnest desire of many reverend and pious men, that the *Practical Divinity* of our best English Writers, might be compacted into *one Body*, and communicated to the Reformed Churches abroad, which would be very welcome to those amongst them, that desire to raise *Religion* beyond

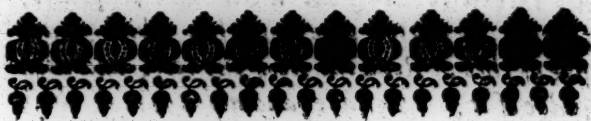
beyond a meer name or form;
as appears by the quick sale of
some *English* Books translated
into their Languages. Indeed,
their *Divines* generally are so
much taken up with *Disputes &*
Controversies, being fain to stand
like those builders of *Jerusalem*
in *Nehemiah's* time (*Neh. 4. 13.*)
as it were with a sword in one
hand, and a trowel in another, to
maintain the frontiers of the re-
formate Religion against *Poish,*
Turkish, Jewish and *Socinian* Inva-
sions, that they have not been at
leisure to attend *practical Theology*
so fully as *ours* have been.

Now a *forreign* Stock grafted
with an *English* Cion, may partake
of the Nature of the graft so
farre, as to bring forth fruit

suitable thereunto. This we both wish and hope, yea (if we measure the Lion by the paw) we believe will abundantly appear in our present Author, whom upon this account wee cannot but recommend to thy *acceptance* for his encouragement, and to the *prayers* of godly *Ministers* and other *Christians*, for a continual supply of the spirit of Christ, to render him every day more useful as to his place by his *Ministry*; so to this Nation, and his own native Country by these or the like *Attempts*.

SIMON FORD
*Minister at Reading in the
County of Berks.*

REA-



READER,

THe Reverend Authour of this
Century of Meditations or Ob-
servations upon so many select
places of Scripture, having
prepared them for the Presse;
before he would have his Labours come abroad
to the publick view, was pleased to put them into
my hands, desiring me to peruse them my self,
and also to shew them to some of my Brethren
in the City, for their more able and impar-
tial judgment: This hath been done for the
gratifying of the Authour (my most worthy
Friend) according to his modest request. Up-
on the whole, my Brethren (to waive my own
Judgment; for wherein is it to be valued?)
do unanimously judge this Treatise to be sound,
wholesome, savouring a spirit of piety, and
that which may be profitable to humble Chris-
tians, if God give a blessing.

Give mee leave therefore (Courteous
Reader) to commend thee it to thee for thy fre-
quent reading and serious meditation. I do
not

not intend to hang out a Garland of praise, thereby to flatter thee into that which I desire of thee: Read the Book thy self, and then judge of it; 'tis of age, and able to speak (both for it self and the Author too) if thou beest as able to judg. Its own merit, I hope, will be enough; Good Wine wants no bush, and a beautifull face needs no paint. Onely to remove discouragements, let me tell this, 'Tis neither tedious to weary thee, nor intricate to perplex thee, nor barren to vex thee for the losse of thy time, nor erroneous to endanger thee in the losse of thy soul (as too many unsound Discourses are in this scribling age.) This way and method of writing is very usefull, the Church of God hath reaped much advantage by it already, and I hope, will receive more, if such painfull, pious, publick spirited men as our Authour is (according to the Talent he hath received) be not discouraged; for here thou hast the Text, the Comment, and the practicall Application in a little compasse: Here's something exegeticall for the judgement, and something energetical for the Affections; the former is like the shewing of a Ring, the latter is the putting of it on.

Reader, I will not detain the longer; Read over these few sheets, if they do thee good, blesse God for it; if thou reapest no good, bless God for the desires of the Authour to do thee good.

good ; for that (*I can assure thee*) is the ve-
ry breathing of his soule to will, if how to per-
form he knowes not. Such are to be loved
and honoured ; and I heartily wish we had but
more such, who would cordially desire in their
sphear, to be doing good. For my self, I
say with Luther , *utinam essem dignus in
hoc ordine ultimo , ultimus esse. Præ-
fat. ad Com. in Gen.* Now the God of all
grace be with thee, and sanctifie all the helps
and means that are afforded both from the Pul-
pit to thy eare, and from the Presse to thy
eye, that thou mayest grow in knowledge, and
in every grace, that the Word of God may dwell
richly in thee, that there may be more light in
the head, more heat in the heart , and more
fruit in the life. Pray for the Author,
and for him who is

July 6. 1654

Thine in Christ to serve thee,
THO. JACOMB
in M. Lndg. Min.

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I.

Christs power in our weaknesse.

2 Cor. 12.9. *That the power of Christ may rest upon me.*

EPIGRAM may be rendred thus: *That the power of Christ may dwell in me*, as a glorious king dwells in his glorious palace. *Or may spread a tent over me*, as a Captain Generall that goes forth to conquer, spreads his tent in the field. *Or may erect a tabernacle on me*, wherein the power of Christ may lodge, and rest. *Or may make a stage of me*, to act it selfe, and to shew forth its actings to open publick view, to become an admirable spectacle to the world, as in a Theater. All these expressions are little enough to serve for the setting out of the emphasis of the Greek word (*ἐνδύωμαι*;) Christs power makes choice of mans weaknesse of purpose, to discover and display it selfe in the utmost extent of its own efficiency in our greatest

imbecility. When wee are most sensible
 of our own impotency, then wee must lo-
 ok for his omnipotency. O gra-
 cious soul, wherefore dost thou complaine
 and say, *My grace is weak, and I am the*
weakest, the poorest, the most worthlesse
wretch, what ever will live and breathe?
 Christs sufficiency will supply all thy defi-
 ciency. Christs blood is valid enough to sa-
 tisfie for thy sinfull defects, and his Power
 strong enough to rescue thee out of all
 thy infirmities. If thou art insufficient,
 Christ is all-sufficient. What dost thou
 think Christ is but a Baby, able to doe no-
 thing for thee? Or what dost thou make of
 Christ? Dost thou make but a Duncie of
 him in the business of salvation, that can
 save the strong and not the weak? Know
 this, that Christs power is the power of
 God, and thy weaknesse is not too
 weak to be stronged by him. It is
 this proper and peculiar effect of this Haven
 to make up our weakness. Eph, 1, 19
 Did we but know the exceeding greatness of
 his power to us, and then believe, according
 to the working of his mighty power, our weak-
 nesse might rather raise our faith with in-
 courage ment, then cast it into the wish of
 discouragements. When Christ rises up a-
 gain

tabernacle for himselfe, hee takes not the tallest and strongest *rimber-sticks*, but purposely chooseth the weakest *reeds and rushes*, and by his incomparable power hee puts such strength into them, that they shall bear the greatest *stresse*, and out-last the highest *Cedars*, and firmest *Oakes*. O admirable master-builder ! God was more gloriously seen in the wilderness, when the Ark of God dwelled in *curtains*, (which are but weak and subject to be worn with wind and weather) and when God walked in a Tent and in a Tabernacle, (2 Sam. 7. 6.) then afterwards when the great Temple was built of huge stones and tall Cedar-trees, when Gods wayes were lesse miraculous. Let us fetch an advantage from our weaknesse, to rest more confidently upon the strength of Christ. *Matth. 12. 20.*

II.

The righteousness which is of faith.

Rom. 10. 5, 6, 7, 8. For Moses describeth the righteousness which is of the law; That the man which doth those things shall live by them. But the righteousness which is of faith speaketh on this wise: Say not in thine heart, who shall ascend into heaven? that is, to bring Christ down from above. Or who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach.

WE need not betake our selves to a secret cabala, or mystical and allegorical conception to find out the right interpretation of this place, and to make good the Apostles allegation in order to his scope. The Apostle is plain and cleare enough without it. He argueth only *à minori ad majus*, alledging the place of Moses, verse 5. (out of *Leviticus* 18.) which speaketh of the law, for and on the behalf of the Gospel or of the righteousness of faith. His Argument runnes excellently thus, well agreeing

agreeing to the Apostles purpose, if it be but well observed. *If Moses could say thus and thus of the law, and the righteousness thereof, which law is near to every man in his natural conscience; much more then may we say thus and thus of the Gospel, or of the righteousness of faith, which comes as near to us, yea nearer by the in-operation and in-application of the spirit.* This is a most strong and invincible argument for our justification by faith in Christ drawn out of *Moses'* owne words. If the man that doth the law of *Moses*, should be justified by the perfect doing of it (which doing was yet impossible by reason of the distance and enmitie betwixt mans heart and Gods law, although the law be home-born, and bred in the consciences of men:) then how much more shall that man be justified, that *takes hold of Christs righteousness by faith*, whereby Gods wrath is appeased, the law of God is new printed in his heart, and also his heart is reconciled to the law of God, and made in love with it, so that there is a neerer affinity, and closer propinquity betwixt the heart of a believer and the holy law of God, then ever there was or could be betwixt the heart of a legal law-keeper and the law of *Moses*? Thus for the connexion and quo-

tation of this text, and how it suits with *Pauls* intention. Let some things further be observed for the explaining of the sense of the words as they follow in the text: the place is not easily understood by most readers, and the want of understanding it, keeps men from tasting that sweetness that is in it. Besides the former quotation out of *Levit. cap. 18.* mentioned above, the Apostle alledgeth other words of *Moses* out of *Deuteronomy c. 30. 12, 13, 14.* partly as a proof or argument, partly by way of sweetness, allusion and illustration, as who should say: *If Moses did speak so of the Law, we may much more speak so of the Gospel, &c.* Thus *Paul* comparing the Law and the Gospel, doth still give the preheminance to the Gospel above the Law, because the Gospel exceeds the Law by far in these two things. First, the word of the Law, although it bee nigh thee, yet is nothing neer so nigh thee as the word of the Gospel, or the righteousness of faith. Secondly, the word of the Law is not so able to assure thee of thine eternall estate. Let us consider the last first, and the first last, as they lye in order in the text.

1. The Gospel doth afford us better Assurances of eternal life then the Law. *The Righteousnesse which is of faith speaketh on this*

this wiſe: Say not in thy heart; who ſhall aſcend into heaven? that is, to bring Chriſt down from above. Or who ſhall deſcend into the deep? that is, to bring up Chriſt againe from the dead. Faith aſſures us that Chriſt Aſcending, hath made all things in heaven ſure for us, and now to doubt of our right to heaven were to call Chriſt back againe from thence, or to deny his Aſcenſion. Faith confirms us that Chriſts Death is our life, and now to doubt of eternall life, were to nullifie the Death of Chriſt, or to undoe all that Chriſt hath done or ſuffered for us. Plainly thus it is: that by the Law we are at an infinite uncertainty about our eternall eſtate. True; the Law ſaith: *Doe this and live*; ver. 5. but we cannot tell when we have done enough, nay the truth is, we can never have done enough, to be certaine thereby, that we are well for ever. But by the *Gospell* all our doubts and ſcruples, and questions are buried in Chriſt. Naturall men thinke they cannot be certain of their ſalvation, unleſſe they ſhould aſcend into heaven to know the minde of God about it, whether they ſhall be ſayd, or no; or unleſſe they ſhould deſcend into the deep, to know whether they muſt goe to hell or no; juſt as if Chriſt had not died or aſcended.

for our salvation. But *Faith* makes Heaven as sure to a beleever, as if he had been in Heaven to search the records there, or as if he had been in Hell to make enquiry there. For Christ tells him by his word: *I have suffered Hell for thee, and I have prepared a place in Heaven for thee.* A Christian needs not to be anxious, fearfull, distractfull, or distrustfull; he needs not *ascend into heaven, or descend into the deep* about this matter. By the eye of *Faith* we may see our soules out of Hel, and we may see our soules in Heaven in the bosome of God, in the state of glory. By the Law it selfe no man can know assuredly whether his place be Heaven or Hell. As many as are under the *Law* must needs be in perpetuall perplexities, by reason of the *irregularitie* of their hearts, and the *severity* of the Law, and the *bitternesse* of the Curse. But by *Faith* salvation is put out of all question. Without controversie, the beleaving soule may be as confident of his salvation, as if he had seen his name written in the booke of life, and he need no more fear his damnation, then the man that hath seen his debt crossed out of the booke, and hath an Acquittance in his bosome, needs to fear an arrest for the same debt. Some would count it a great happinesse, if they could

could send a messenger to Heaven or to Hell, to know whither they shall goe hereafter. The Gospel saves us this labour. He that hath the Gospel, or the word of Faith within his heart, prevailing in his soule, it will tell him sufficiently how things are with him in heaven, and what shall become of him hereafter to all eternity. Will you heare briefly what the Gospel, or the Righteousnesse of Faith speaks to all beleivers in generall, and to every one of them in particular? It speaks thus: *Christ suffered the curse of God for thee, so that thou shalt not suffer it; Christ ascended to prepare Heaven for thee, so that thou shalt be possesst of it.* But unbelief contradicts all this, and so overthrowes the Passion and Ascension of Christ. An unbeliever will be his own Saviour, he will be ascending or descending for himselfe.

II. *The Gospel, or the Righteousnesse of Faith comes nearer to us, more closely to our hearts then the word of the Law.* V. 8. *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of Faith which we preach.* I grant, there is a Legall principle naturally in every mans heart, which is not *Lex Scripta*, sed *nata*, and speaks home very closely, Rom, 7. 14, 15, 16. But yet the word of Faith is
more

more close yet, and goes deeper to the heart-root.

1. Because Conscience cannot but close with it, yea Conscience may finde a greater and better light in the *Gospel*, then is the dimme and darke light of the *Law*. 2 *Cor.* 3. 8, 9. especially c. 4. 6.

2. Because the Spirit accompanies the *Gospel* and gets within the man, into the very innermost parts of the belly, *Prov.* 20. 27. *Joh.* 7. 38. 1 *Cor.* 2. 11, 12. The Spirit of God can come nearer and closer to us then our own spirits.

3. Because the word of Faith in the *Gospel*, when it entreth into us, it maketh our hearts one with it selfe. For by Faith we become conformable to the word of Faith. The *Law* was neare enough (being naturally ingrafted into every mans heart) but yet there is a vaste *distanca* in our affection from the *Law*, yea an utter *enmity* against the *Law*. We have the word of the *Law* in our hearts, but it is not acceptable to our hearts, as the word of the *Gospel* is, when we beleieve in it. We finde and feele that there is no affinity, no concord or agreement betwixt our hearts and the *Law*. Now what advantage, or what benefit is it for two to dwell in one roome
near

near together, and to lye in one bed, if they do nothing, but fight and quarrel, and never enjoy true friendship and sweet love? Better for them they were far asunder. See *Amos 3. 3.* Hence it comes to passe, that naturally men draw near to God with their lips, *God is near in their mouth, and far from their reines. Jer. 12. 2.* as if they were great friends to God and Religion, when indeed they are his utter enemies, and they bear no inward love to God. This is the case of all men, that are meerly Legall and Naturall; (it being most true, that so far forth as men are Legall men, so far forth they are but naturall men) they can hear what Duties the Law requireth, and what sins the Law forbiddeth, but they want power to doe those duties in love, or to forsake those sins with detestation. But on the contrary, the *Righteousnesse of Faith* in the Gospel being evangelically and rightly received, doth not onely bring the word of God to our hearts, but unites our hearts to the word of God for ever. If we hear the Law alone an hundred or a thousand times, we cannot love it; but when by *Faith* we relye upon Christ in the promises of the Gospel, thereby the holy Law of God will be made pleasant to our hearts, that

that it shall be as neare and deare to us as our own souls. Wee may fully compare *Moses in the Law*, and *Christ in the Gospel*, to two severall school-masters; *Moses* and the *Law* is a rigid and severe Master, who by threatning and whipping exacteth an hard task of his Scholers, and will needs require it of them, whether they be able to do it or not; If they do it not, they must look for blows from his hard hands. By this means the scholer is so scar'd and frighted that he cannot now do as hee would and could have done; yea by this means he hateth both his book and his Master, and would be glad to be rid of both, not caring how far his master be from him, or how long he be out of the way. But *Christ in the Gospel* is a most mild and gentle Teacher, who by sweet promises and good rewards invites his scholers to their learning, and he guides them and helps them to do what they cannot do. He is more like a loving Father, then a cruel task-master unto them, and by his kind and gentle usage, the scholer is made in love with his learning, that he groweth and encreaseeth every day, out of love to his book and his Master both, being glad when his Master is neerest to him, to direct him in his studies. This is Christs kindnesse to

us,

Self-righteousnesse is contrary to Christ. 13

us, in the administration and dispensation of the Gospel, which far exceeds the old economic of the Law of Moses, Gal. 4.1,2,3,4. Eph.5.1. Rom.12.1. 2 Cor. 5.19,20.

III.

*Self-righteousnesse is contrary
to Christ.*

Phil. 3.9. *Not having mine owne righteousnesse which is of the Law.*

IN the Greek, τὴν ἐν νόμῳ, *that which is out of the Law*, is opposed to that righteousness which is in Christ for us. And [ἐκ νόμου,] *not having*, may be rendered *not holding*, as it is used, *Matth. 21. 46.* A Christian must not hold a righteousness for his justification which floweth forth out of a legal principle from himself, and is not derived from Christ by faith in his name alone. No righteousness is available with God, but that which is through the faith of Christ, even the righteousness which is of God by faith. *Rom. 3. 21, 22.* There is an irreconcilable antipathy between the righteousness of Christ, and the righteousness of man, which man hath in his owne cistern, which
is

14. Self-righteousnesse is contrary to Christ.

is of his owne hammering and hewing out, bread of his own baking, and drink of his own brewing. Christ alone is the fountaine and well-spring of righteousness, from whence we must draw all our water of life. Our purest holinesse is not pure enough for the pure eyes of a most pure God. Why should we make that a bottome for our assurance, wherein we can find no rest for the soles of our feet to rest upon, no more then Noahs dove found out of Noahs Ark? Why should we gaze upon our good works, seeing they are full of rottennesse, and the best of of them are stark stinking naught, if Christ do not perfume them with his sweet frankincense? Yes, by our corruptions we pollute the very graces that Christ infuseth into us at our conversion. Let us learn carefully to trace the course of our foules, that when we turn from our owne wickednesse, we turn by no means to our own righteousness, but to the onely righteousness of God in Christ. A man may as soon goe to helk with a bundle of self-righteousnesse in his bosome, as with a burden of sin or self-rottennesse upon his back. Some thinking to escape the whirlle-pool of their sins and lusts, run into the gulse of self-created, self-performed and self-conceited holinesse, which

which is every way as damnable; they avoid the rocks on the left hand, and cast themselves on the quicksands on the right hand. *Incidit in Scyllam qui vult vitare Charybdim.* But Paul is as shy of his former righteousness, as of his former wickedness. There is more hopes of that man that daily breaks the law of God, then of that man that thinks he can and doth perfectly keep the law of God. The former may more easily be convinced of his sinfulness, and brought to Christ for salvation, whereas the latter trusts to his own goodness, and sees no great need of Christs merit or of Gods mercy, and so goes blind-fold to hell, whilst he thinks he is climbing up to heaven upon the ladders of his own false, imaginary self-sufficiency. *Revel. 3. 17. 18. Luke 18. 8. 9.*

The degrees of faith.

Mark. 9. 24. *I believe, Lord, help mine unbelief.*

Here is *believe* and *unbelief*, two contrary In-mates in one house. This man is a true believer in the midst of his unbeliefs; others

others are *unbelievers* in the midst of their *believe*, as *Simon Magus* and all of his religion. *Act. 8. 13.* One man thinks hee doth not truly believe, and yet believeth truly, notwithstanding all his doubtings. Another man thinks he doth truly believe, and yet doth not believe truly notwithstanding all his confidence. That faith for my mony, which complains most of the want of faith, which can weep with one eye, and laugh with the other. Better is a *true faith* amongst many doubtings, then a *false faith* in carnal security and proud presumption. *Jer. 17. 14. 208. Isa. 48. 20. Christ's faith*, and a *Christians faith* shines most in the dark, *Isa. 50. 10. Psal. 22. 10.* Oh pure good, and brave *Faith*, that comes all bloody out of battell with despaire, and yet alive! I find *Sarah* listed amongst perfect believers, (*Hebrews 11. 11.*) and yet she believed not perfectly, laughing at the very things which God told her, counting it a ridiculous absurdity that she should have a child, being past all possibility of conception in the common course of nature, though the Lord promised it to her. *Gen. 18. 11, 12.*

Sometimes faith travels in
 & *Wides in paren. birth*, as at the beginnings
 of

of conversion, *Act. 2. 37. c. 8. 37. c. 9. 6.*
 2 *Fides in pra-* Sometimes Faith fights in bat-
lie. tell, being assaulted with
 doubts and tentations, as here in this text;
 compare *1 Tim. 6. 12. 2 Cor. 1. 8, 9. Some-*
 3 *Fides in deli-* times Faith is in a swoond,
quio. when it seems to be dead,
 but sleepeth onely. *Psal. 77. 8, 9. 10. E-*
say 49. 14. Sometimes Faith is in full
 4 *Fides in fortitu-* Power conquering all op-
dine. positions, *1 Joh. 5. 4, 5.*
 5 *Fides in trium-* 2 *Tim. 4. 7. Sometimes*
pbo. Faith is in triumph, and
 boasteth gloriously in the Lord, against
 all enemies whatsoever. *Psal. 46. 1, 2, 3.*
Rom. 8. 33, 34, 39. Sometimes Faith mis-
 carries in the wombe, and this proves but a
 6 *Fides in ab-* Bastard-faith, a spurious,
ortu. illegitimate brood, that ne-
 ver comes to any perfection. This hath
 nothing of true Faith, besides the name and
 some outward shape or forme, being desti-
 tute of holy sense, heat, spirit, life, power,
 and motion, *1 Jam. 2. 26.* Of this there are also
 many degrees, thereafter as Hypocrites
 doe more or lesse counterfeit Faith. For
 some excell others in the art of Hypocrisie,
 and there are Hypocrites of severall sorts
 and severall sizes.

V.

The Envie of the World.

Jam. 4. 5. Doe you think, that the Scripture saith in vaine, The Spirit that dwelleth in us lusteth to envie?

THE whole Scripture all along doth speak aloud, that those that are acted by the spirit of God, will rather desire to bear the *envie* of the world, then *fawne* upon the world for the *favour* and *friendship* of the world. We should be so far from desiring the love and *applause* of this wicked world, that we should rather affect the *envie* or hatred of it, for Gods sake and for Religions sake. He is not a good Christian that is not a *martyr* in *affliction*. But he is a Saint of a noble and divine spirit, that is ambitious of suffering for Christ, the Envie, and malice, and reproaches of the whole world. All the Prophets and holy men of old were men of this spirit, as Abel, Noah, Lot, Abraham, &c. It should be a Christians motto daily: *ἐμπροσὶ φθόνου*, I long for Envie; The Latine Proverb is neare it: *Spero invidiam*.

Not

Not that we should desire or hope for *Envie* as it is *Envie*, (for that were to desire a sin) but it is *Metonymia effecti*, and the meaning is, that we desire and hope for such a condition, the *effect* of which is *Envie* from our enemies. Or it may be understood comparatively; That we should rather desire the *Envie* of the world in the wayes of God, then the *friendship* of the world in the wayes of sin. Let us say, *Rumpantur & ilia mundo*, Let the world burst with envie: *Bonus non est, qui non ad invidiam usque bonus est*. This text doth not speak of active envie, whereby we envie others. No, This is a great sin, and the holy *Spirit* that dwelleth in us, doth not prompt us to sin. Neither can our corrupt nature be meant here by the *spirit dwelling in us*, because the scope here is not to treat of Originall sin; and besides, it is no where called in the Scriptures with that name, but it is the *Spirit of God* that keeps up our hearts above, and against the world. *Joh. 14. 16, 17. I will pray the Father and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the world cannot receive, &c. but ye know him, for he dwelleth in you, and shall be in you.* And by *Envie* here is meant

passive envy, whereby we are envied of the world. and hated, and persecuted in the world. Nor doth the Apostle aim at any one particular place of Scripture, seeing the whole Scripture is full of this truth almost every where, as *Gen. 3. 15. cap. 4. 8. Gen. 6. 9.* compared with *2 Pet. 2. 5.* and of *Lot*, see *ver. 7.* of *Moses*, see *Heb. 11. 26.* of *David*, see *Pf. 69. 9.* Not to speak of all the prophets of old time, and the holy Apostles in their times, *1 Cor. 4. 13. Gal. 6. 14.* This Apostle in the fourth and fifth verses of this chapter useth two arguments against the *love and friendship* of this wicked world. The first is taken from the *Antipathy* betwixt God and the world, *ver. 4.* The other is taken from the *whole consent* of Scripture, which teacheth us that the spirit of Saints is willing and desirous to beare the worlds *envy*, malice and hatred in all ages, *ver. 5.* To these he addeth a *third* argument for our comfort, afterward in the sixth verse; that God gives more grace then all the favour or friendship of the world comes to, and the *Grace of God* is encouragement enough against all the disgrace of the world. And this *grace of God* is properly and peculiarly promised to those humble hearted Christians that willingly
and

and humbly deny themselves of their esteem in the world for God. But as for the proud, that proudly affect worldly applause, and worldly greatnesse, they are not in favour with God; but must look for all the enmity and resistance from God, that God is able to make against them. This is clear in the place. And we may see this verified in *Moses* on the one part, who for the favour of God bore the envy of the Court and Kingdome of *Egypt*, being weak and feeble; and in *Pharoah* on the other part, who being proudly lifted up in his worldly glory, was overthrown. And many other such like examples might easily bee produced to enlarge this meditation.

VI.

Idolatry is Atheism.

Eph. 2. 12. *Without God in the World.* Gr.
ἀθεοὶ ἐν τῷ κόσμῳ.

THe *Ephesians* whilst they were Pagans, had Gods and Goddesses good store. *Diana* of the *Ephesians* was a most famous Feminine-idol-strumpet, with whom the whole world almost committed fornication,

worshipping her with most stately and solemne *Devotions*. And besides her, there was a swarm of many other godlesse Gods, whom the people of the world served with great and greivous superstitions. Yet for al this, these *Ephesians* and the rest of the heathen people were *ἀθεοι*, a Godlesse people, an atheistical company, without God in the world, although they had false deities enough and to spare. *False gods are no gods*, *Jer.* 2. 11. Those that have many false gods are altogether without God, true Atheists, let them have never so great a number of *golden* or *silver* Gods: Yea the more Gods any people worship, the more godlesse they are. When the *world* was full of Gods, then men were altogether without God in the *world*.

VII. *Ex*

VII.

Excesse is evill. Vaine glory
is no glory,

Prov. 25. 27. It is not good to eat much honey: so for men to search their own glory, is not glory.

IT is a true proverb, if applyed to creature-comforts: *Omne nimium vertitur in vitium*; Too much of one thing is good for nothing. The excesse even of a good and lawfull thing is evil and unlawful. Honey is very sweet and comfortable, but too much honey causeth gripings in the belly, breedeth choller, and bringeth diseases. Fragrant flowers are sweet to smel to, and refresh the brain, if used moderately, but too much smelling on them, causeth the head-ach, as experience testifieth. How delightfull is the light to our eyes? But too much staring into the Sun-beams is the dazzling of the eyes, if not the blinding of them. We may take of the good creatures of God, upon a knives point. (as it were) or a spoonful at a time; I mean, a stinted, moderate quantity, in due measure. If we fall a grasping with
C 4 both

both hands, or drink down deep draughts at once, we may easily surfeit unto death, unless we evacuate one way or other after our exceedings. The rule of *Philosophy* holds true, *Vehemens sensibile ladit sensorium*. Moderate sounds, such as in musick, may much affect the eares with singular pleasantnesse, but vehement sounds, as your ringing of bells neer hand, or beating of drums, or blowing of trumpets, benums the hearing. Temperate joyes and delights are ever best, least hurtful, and most contentfull and comfortable to our spirits; whereas immoderatenesse marres all pleasures and delights, though never so pleasant and delightful in themselves.

Now to make *Solomons* application according to this text, Let it be observed that the middle sort of *Honour and glory* here upon earth is the safest and surest. Hee that is climbing higher, and aspiring after more and greater eminency, loseth often that which he hath, by striving to have that which he would have and cannot obtain, as *Solomon* speaketh: *For men to search their owne glory, is not glory.* To seek and search after glory, is the onely way to lose it. The force of the sentence is layd upon the word (חַפְצָה) *searching*, when a man will eagerly

gerly search, seek and strive after more and more honor and glory, not being satisfied with his degree or place that God hath allotted him, he loseth his true glory in the hearts of those that are wise and able to discern and discover his ambition. The Simile runs perfectly upon both leggs, and it is not a lame or halting comparison: As sweet honey, if too much of it bee eaten, turnes its sweetnesse into bitternesse in the belly; so honour and glory much sought after, turnes but to disgrace or dishonour in the end. And as honey is not fit food for a gluttonous person: so honour or glory is not fit for an ambitious person. That man (of all men) is not worthy of glory, that seeks to glorifie himselfe. Man must not get honour as he gets a wife, by wooing, but as the wife gets a husband, by being wooed. True glory must come unsought for, and unlook'd for. *Gloria Crocodiles*, honour is like the Crocodile in the river Nilus in Egypt, which pursues onely those that flie from him, & flyeth from those that pursue after him. *Salustius* saith of Cato, *Quò minus gloriam petebat; hoc eam magis assequabatur*; the lesse he sought for honour, the more he found it. It were to bee wished that it might bee written as an unalterable Law upon the gates of all the Courts of States

States and Princes, according to this saying of Solomon: *Let no man have honour that seeks it.* Certainly it is an *unglorious* thing to *search* glory, and a *vain-glorious* mind, is the character of a *vain* man. The most *aspiring* spirits that lay deep designs for the highest honours in the world, are indeed the most *abject*, *base*, *vile*, *unworthy* and *dishonourable* persons in the sight of God and all good men, and their honour found by their own seeking shall be lost, and not be long enjoyed. On the contrary, that honour is true honour, and most lasting, which God casteth upon a person that is an *humble* *despiser* of earthly glory, and he finds true and real glory, that finds it, though he never sought after it.

VIII.

Labour after perfection.

Math. 6. 10. *Thy will be done on earth as it is in heaven.*

IS this a possible thing, that men on earth should be and do as Angels in heaven? No sure, yet notwithstanding we must pray this prayer whilst we are on earth, yes it ought

ought to be both our prayer and our endeavour in our *earthly* weaknesse to attaine to *heavenly* perfection, and before wee dye, to attaine to the same degree which shall be at the *resurrection of the dead*, Philip. 3. 11. It is the *noblenesse* and divine height of a Christian spirit, to strive after eternal perfections, in this temporal imperfection; and it is the *excellency* of an *excellent* spirit, to seek for that *infinite excellency above*, even whilest we live in this *finite world below*. The *heroick* heart of a *holy* man is not daunted to grapple with appearing *impossibilities*.

IX.

Mans Vanity.

Psal. 39. 5. *Verily, every man at his best estate is altogether vanity.*

NOT to speak of the Vanitie of other creatures, how vaine a vanity is *Man* himselfe, even the highest *Kings* and *Emperours* in their greatest state, pomp and glory? When scholars of largest reading, have studied most, dived deepest, and searched farthest into the passages of humane

humaine affaires, piercing through the *Res gestas* of all Nations in the world, from the first day of the Creation, to this present moment, they must needs confesse & lament at last the exceeding *Vanitie of man*. For what is the *summe* of all the vaste volumes

of *History and Chronology*, but a continuall testimonie of mans *vanity*?

Tacit. annal. l. 3.

*Mibi quando plura
recentium seu veterum
revolvō, tantō
magis ludibria rerum
mortalium cum-
mō in negotiis ob-
versantur.*

The more I consider old and new passages, the more I perceive the ridiculous toyes of humane affaires in all matters.

The *Records* of all the Kingdomes on Earth are but large *Notes* or great *Commentaries* upon this one point. When one *Monarchy* is down, another is up againe; when one *King* is off, another is on againe; when one *winne*th, another *loseth*; when one goes to the *tomb*, another comes out of the

womb into his *roome*. All things *wheel* about from one point of vanity to another, in much *variety*, with a certaine *uncertainty*, and with a constant *Inconstancy*. Well may the world be pictured as a round *globe*, cast it which way you will, and it will runne round. It hath been counted a matter of *heresie* in philosophie, to hold the earth.

earth moveable: but upon enquirie we shall finde, that this lower globe hath walked about, as well as the *Sphaeres* of Heaven. *Man* and all that is about him is in a swimming *motion*, and the best *Musick* man can make, is but a *noise* of vanity, and a *dinne* of Mutability. Extract the *quintessence* of all the greatest matters of man-kinde, and you shall see them presently dissolved into a *smoake*, or into the *spirit* of vanity. The *changes* of Nations and Kingdomes, the secret *suspensions* of friends, the *conspiracies* of Commonwealths, the false *Impeachments* of one against another, the *treasons*, the *murthers*, the *massacres*, the bloodie *wars* that have been, and the certaine unavoidable *Death* of all men, may minde us of the mutabilities of *Man*. Alas! what a *ridiculous*, or rather *piteous* hurley-burley hath ever been up and down in the world amongst all the sons of men! Here is matter enough for *Democritus* laughter, and *Heraclitus* teares. If wee look upon *Man* not onely in his worst condition, of weaknesse or Adversity, but in his best estate, in his full strength, in his greatest wealth, in his highest Prosperity, we shall finde him stufe full and puffed up with all manner of *Vanity*. By Experience
it

it may be made good, upon sufficient proof and tryall, that (1.) *Every man* (2.) *At his best estate* (3.) *Is vanity*, yea (4.) *Altogether Vanity*. Not onely *vaine*, in the Concrete; but *Vanitie*, in the Abstract. Even *Vanity* it selfe cannot be more *vaine*, then *vaine man* is.

X.

Heaven in hand.

Hebr. 10. 34. *Knowing in your selves, that ye have in heaven a better and enduring substance.*

THe English hath made a transposition of the words without need. In the Originall it runs most excellently thus: *γινώσκοντες ἔχετε ἐν ἑαυτοῖς*; (*knowing that you have in your selves*) with a preposition, as some Copies read, (*ἐν ἑαυτοῖς*) or without a preposition, as other Exemplaries have it, onely in the Dative case (*ἑαυτοῖς*) *to your selves*, or *for your selves*. However, the verb (*ἔχετε*) is the present tense, and not the future, both in the Greek and English, which palpably importeth a present right and title, yea a kinde of present possession

session in hand already, and not onely an
estate to come hereafter without present
fruition. Saints have a Heaven in their
soules, and are here in this life possess'd of
eternall life. First, by Praxie, Christ our
Head, who is our Trustee, hath entred up-
on actuall possession in our stead and on
our behalfe. Hebr. 6. 20. Job. 14. 2. 3.
Secondly, by Faith we are as certainly assu-
red of it as if we were reigning there al-
ready, believing not onely the reality of
the thing itselſe. Heb. 11. 1. but our par-
ticular and personall interest therein, 2 Tim.
4. 8. Thirdly, by Grace we have a taste of
Glory, and Grace in us is the first fruits
of Glorie in Heaven. Glory is the consum-
mation of Grace, and Grace the Inchoation
of Glorie, Rom. 8. 23. Lastly, the spirit is
the earnest-pennie, in part of payment,
2 Cor. 1. 22. c. 5. 5. Eph. 1. 14. We have
a good piece of our reward, before all our
work be done. Thus whil'st we are on Earth,
we are in the Suburbs of Heaven, and as
soone as we are past from darknesse to light,
we are entred into the very borders of the
land of promise. Then we may be sure enough
of our future Inheritance. If we could
not be sure of Heaven before Death, we
should have no more comfort from the
thought

thoughts of *Heaven*, then from this world, and the things of this world. And if wee could be no more certaine of *Eternal life*, then of this *Temporal life*, who would part with a present enjoyment for a future uncertainty? Who would change a Bird in hand, for two Birds in the bush? But this is all the comfort that a Believer hath, that though he cannot bee sure of the comforts of *this world*, yet he is sure and certaine of the comforts of *another world*; hee knowes there is an Inheritance above, and that this inheritance is his owne, 2 *Tim.* 1. 12. *Iob* 19. 25, 26, 27. This one thing made these Hebrewes so joyfull in suffering the spoiling of their goods, because they knew, that they had in themselves a better and enduring substance in heaven, as this Text tells us.

XI.

Election implieth Succession.

Ephes. 2.3. *And were by Nature the Children of wrath as well as others.*

ALL the elect *Ephesians* before their actual Conversion, were the *children of wrath* as well as others, by their natural descent, even as the rest of the men of the world. This is not an unwary saying that dropt from the Apostle unthought of: He very well knew their *Election*, whereby God had chosen them before the foundation of the world, Eph. 1. 4, 5. and yet for all that he saith, there was a time when they were *children of wrath as well as others*. This is true in reality, they were such indeed, and not in their opinion, or in the apprehension of others. In their own opinion they were well enough, and it was no matter what others thought of them; but they were really and in very deed *children of wrath*, in the same state of sin and danger with the rest of the heathen that were unconverted. Although in Gods decree all things have their full and

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absolute

absolute determination instantaneously and at once, yet that hinders not the *gradual Succession* of things in execution, and in their Temporary events. An *elected* person is *first* a sinner, and so a child of disobedience, and a child of wrath; *afterwards* he is converted, and becomes the child of God by a real change; and lastly, he is glorified and made a Saint in Heaven. We are all *first* dead in sins, *then* quickened by Grace, and at *last* made perfect in glory, *Hebr.* 12. 23. *Predestination* doth not overthrow the regular and orderly *succession* of one thing after another, but rather imports a *series* of all things, or a continued *concatenation*, whereby every thing comes to fall out in its own due turn and time, *Rom.* 8. 29, 30. Neither doth this make God the *Author* of sin, because the decree of God never appoints the sinfulness of sin, (which is only and originally from Satan) but directs and orders the same, contrary to its own nature, to become subservient to his designe, for his glory, as an expert Physician by his *dexterity* and *Art* can turn *poison* into good and wholesome *Physick*.

XII.

Pronenesse to sin.

Lev. 4.2. *If a soul shall sin.* ver. 3 *If the Priest do sin.* Ver. 13. *If the whole Congregation sin through ignorance.* Ver. 22. *When a Ruler hath sinned.* Ver. 27. *If any one of the common people sin through ignorance.*

GOD presupposeth *sin* first, and then prescribes a *remedy* against *sin*, as knowing the *frailty* of our *Natures*, and our natural *propensity* to *sin*, and being willing and ready to *relieve* us against it. God is like a most *indulgent Father*, who takes it for granted, that there will be *faults* among his children. God knowes that his people are apt to *trespass*; not onely that *private* persons may commit a *private* fault, but that *Priest*, and *Prince* and *people*; yea, the whole *Church* may bee guilty of publick *Error*, and general *ignorance*, and *sin*; and therefore hath provided a *Sacrifice* as an *Antidote* against *sin*. See 1 *Joh.* 2.1.

XIII.

Scripture Quotations,

Matth. 2. 15. *That it might bee fulfilled which was spoken of the Lord by the Prophet saying, Out of Egypt have I called my Son.*

THE Prophet from whence this is quoted, is *Hosea*, in the eleventh Chapter, the first verse. It is here an Allegation by way of *Illustration* or spiritual Allusion, to make the matter the more remarkable and considerable, rather then by way of *Probation* or demonstration; or if it be by way of *Proof* and Argument, it is for the settling and confirming of *Believers*, rather then for the convincing of *Unbelievers*. We may observe the like upon the seventeenth and eighteenth verses of this Chapter, where the present condition of *Bethlehem* is compared with that of *Ramah*; just as here Christs coming out of *Egypt* in his Infancy is compared to the coming of *Israel* out of *Egypt*, for the greater *Illustration* and *Magnification* of this story of Christ. And it is in effect as much as if he had said, This coming

coming of Christ back again out of *Egypt*, may be as much observed, remembred, and admired by us; as the Israelites deliverance is observed and remembred by *Hosea*. Yea in common discourse, and in other Writers it is a usual thing to say upon some occasion, *Now the old saying is made good, &c.* You may compare that 2 *Pet.* 2. 22. It is the ordinary phrase of any sort of Quotations to use this expression, *That such a saying might be fulfilled.* Sometimes by way of proof and demonstration, and sometimes only by way of effectuell Application. There is in every particular *History* of Scripture some general *virtue*, or secret *influence*, applicable to all times and places, and persons, whensoever the like happeneth, as might be easily proved from very many Scriptures, *Hebr.* 3. 7. &c. *c.* 12. 16. *Rom.* 8. 36. In a time of great deliverance, I would not doubt to quote this same saying of *Hosea* to magnifie Gods Mercy; *Out of Egypt have I called my Son.* And wherefore hath God made it the Preface of the Law, or of the ten Commandments, [*I am the Lord thy God that brought thee out,*] but that it may be applied (in some respect) to all persons whatsoever, at one time or other, in one notion or other?

Likewise in a time of Massacre, such as that of *Paris*, I would not doubt to quote the words of *Jeremiah*, and say, *Now is fulfilled that which was spoken by Jeremiah the Prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted.* There are many hundred passages in the Scripture which have a secret tendency and inclination in them to fit any times and seasons, whether they concern good men or evil men. See *Acts* 28.25,26. Who wil say that the same words of *Isaiah* may not as justly be applied to impenitent Christians now by us, as *Paul* applies them to those hard-hearted Jewes of his time? So *Hebr.* 13.5. The Promise made to *Joshuah*, is applied to all Believers in all ages, the words of *David*, out of *Psal.* 118.6. are put into the mouth of every Christian. The truth is, we may fitly apply the word to all times and persons, so it be done *suitably*, according to the present condition, *1 Cor.* 10. 6. *Rom.* 15.4. Both *Saints* and *sinners*, are in all ages and in all places of the *same* disposition, ever like themselves; the former in *Holiness*, the latter in *sinfulness*, that we may well say with the Poet,

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— *Mutato nomine, de re*

Fabula narratur. —

The times do but change the names of good men and bad men, their natures and manners, dispositions and actions ever agree in the general ; and therefore nothing is done well or ill of good or bad men, but something or other in the Scripture doth meet with it exactly, *Heb. 4. 12, 13. 2 Tim. 3. 16.* also the providence of God is ever, and every where the same for essence, but there is only a change in the circumstances of time, place, and persons. In these considerations the Scriptures are fulfilled more then once, and whensoever any thing falls out according to any Scripture-sentence, then is that Scripture truly fulfilled. There is not any one passage in the Bible, but it hath been fulfilled again and again one way or other, many times over in every age of the Church : yea, the whole Scripture must be fulfilled in every soul that shall be saved, and God doth still fulfil the Scriptures every day, when he performes his promises to the faithful, and his threatnings against the wicked.

XIV.

God the Object of our Trust.

Mich. 7. 5. *Trust ye not in a friend, put ye not confidence in a guide, &c.*

NO creature whatsoever, must be the *adequate object* of our Faith and trust, neither may we confide in any thing besides God, with an *absolute trust*, or unlimited confidence. We must not lay all the *weight of our hearts* upon the head of any creature, but only and alone upon the *Lord*, ver. 7. *Psal. 118. 8, 9.* Whom would you trust most of all, in all your concernments? Perhaps a near and dear *friend*, whom you dare make your *guide*, whose counsel you dare follow in all things universally. But *Micah* sayes, *do not do so; Trust ye not in a friend, put ye not confidence in a guide*; that is, no absolute, or infinite, and unlimited, universal, *total confidence*. A friend, though never so true, yet may *die*, when his friendship should most advantage you; or he may become *weake* and unable to help you, or he may prove *false* and deceive you, and shew himself a very enemy to you. Take heed

heed how you be guided by any man, be not over-confident or over-credulous, so as to lay your whole trust upon any. The surest friend or brother, wil certainly disappoint your trust one time or other, if not by wilfull treacherie, yet by unavoidable Mortalitie; he must certainly leave you one time or other, and forsake you, either when thou diest, or when he himself departeth. Thus Jonathan failed and disappointed David, of whom he saith, *I am distressed for thee, my brother Jonathan. &c.* 2 Sam. 1. 26, 27.

Perhaps thou thinkest thou darest trust the wife of thy bosome with all the secrets of thy heart, and with all the treasures of thy hands. But stil take along Micah's counsel, and take heed thou be not deceived. *Keep the doors of thy mouth from her that lieth in thy bosome.* Thou must not cast an absolute confidence upon thy dearest wife, for she may be either false, or if she be not false, but of a true heart, yet she is fraile and mortal; yea too many love in shew, and hate in heart. Remember what Samsons Bride did on her wedding day, and what Dalilah did to Samson, when she had his head in her lap. Nay there is a love between man and wife, which seems
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to be true to both, and yet is worse then hatred; as when *Jezebel* put *Naboth* to death, out of love to her husband *Ahab*; or as *Herod* killed *John* the Baptist out of love to his *Herodias*. God keep man and wife from such hateful love! It is not safe sometimes for a man to speak all his mind to his most beloved wife; nor for a wife to open every thing to her most beloved husband. Many have undone themselves this way, both for soules and bodies.

Haply you have many children of whom you boast, and in whom you trust, thinking that they will be a sure staffe in your hands in your old age. But be wel advised, and take *Micah's* counsel, considering that *the Son dishonoureth the Father, and the Daughter riseth up against her Mother, &c.* v. 6 It had been wel for some, if they had never been parents. Children oftentimes prove proud, perverse, and rebellious, yea unnatural: the Son many times seeks his Fathers death that gave him life. Let no Parents venture to cast themselves upon their childrens courtesies. So degenerate is mankind grown, that men forget their natural respects due to their parents; and cursed *Ham* is ready to look on and laugh at his Fathers

Fathers nakednesse. Remember how wickedly wicked *Absolom* dealt with his godly Father *David*. It falls out sometimes, and that not seldome, that those prove mans worst enemies, who should be his best friends; and many a man harbours his enemies under his own roof, feeds his foe with his own bread, or lodgeth him in his owne bed and bosome.

If this be the deceitfulnesse of the creatures, whom then may we safely trust? The Prophet *Micah* makes a good answer to this question; c. 7. 7. *Therefore will I look unto the Lord, I will wait for the God of my Salvation; my God will hear me.*

When all is done, God is the best and surest friend, in whom we may only confide with safety and absolute assurance without the least dubitation or suspicion. If we do trust in him, our trust can never be deceived; neither by treachery, for God is most true and faithful: nor by mortality, for God is immortal, and never dieth; nor by inconsistency, for God is unchangeable, the same yesterday, and to day, and for ever, and his Truth endureth to all generations: nor by impotency, for all power belongeth unto God. And for our better encouragement to trust in God alone, *Micah* tell us, that

no enemy shall prevail over us, if God be friends with us, ver. 8. *Rejoice not against me, O mine enemy.* And whereas it might be objected, That the Godly do fall into trouble, and into darkness, he makes this answer for his defence, *When I fall, I shall rise.* When we are at the lowest, God will raise us. *When I sit in darkness, the Lord shall be a light unto me.* Our light which shineth from the face of God, is alwayes a shining light in the midst of darkness. A Saint in his greatest darkness doth not want a light from God.

XV.

A deserted condition.

Isai. 49. 14. *But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.*

WE need not ask, when, and where, and how often *Zion* hath sung this Elegy or Song of Lamentation? This *cup* hath gone round ever since the beginning of our first Apostasie. As soon as *Adam* had sinned, he looked upon himself as a *cast away* and a lost creature, as indeed he was

was in himself till he *found* a Christ, or rather till he *was found* by Christ. It is natural to us when we sadly look upon our *sins*, to think that God will never look upon us. Few ever tasted of the waters of *life*, but they taste one time or other of these bitter waters of *Marah*. All Saints experience may step in to verifie this. All that have tasted how *sweet* Christ is, have also tasted how *bitter* a thing sin is. Indeed Christ cannot be sweet to us, unless sin be *bitter*. Where shall we find one true Saint (unless it be among Infant-Saints) that hath not met with these rocks and sands? that hath not seen some gloomy dayes, and felt some *winter stormes* in his spirit? We rejoyce sometimes in the sense of Gods gracious presence, as the plants in the Spring at the Suns approaching, and sometimes we bitterly lament the loss of Gods gracious *Aspeekt*, as the fields and trees in winter mourne for the Suns removal. Sometimes our faith flies high, as mounted upon Eagles wings; and at other times it is depressed to the *deeps* of Hell, and is held as with chains of brass and iron. *Psal.* 42. 7. & 5. 11. Yet still there remaineth a *secret spark* of light hid in the cinders. *Ibid.* ver. 8. *Job* 6. 4. confer c. 13. 15, 16. They that have once *faced*
God,

God, may now and then lose the sight of the sweet light of his countenance for a season, *Psalms* 77.7,8,9,10. but not for ever, nor for altogether. *Isaiah* 54.7, 8,9.

XVI.

Gods gracious presence.

Hebr. 13.5. *I will never leave thee nor forsake thee.*

THIS is far more emphatical in the Greek with a multiplication of Negatives; which are usual in that Language to confirm the Negation: ἐμή σε ἀνῶ, ἔδ' ἐμή σε ἐγκαταλίπω. In Latine two Negative Particles imply an earnest affirmation by the course of that language; but contrarily in the Greek, the more Negative Particles, the more strong is the Negation; as also in the English tongue, which may rightly render the place thus: No, I will *not* leave thee, *nor no* I will not forsake thee. How could any thing be more effectually spoken then this is for the supporting of our Faith? See *Isaiah* 41.10. God speaks most heartily and encouragingly to his people, that
their

their faith may not faile. Here are no less then *five* Negatives in this *one* Promise, which are of as good value as if God had repeated the same sentence five times over : *I will not leave thee*, and again and againe, I tell thee over and over, for thy comfort, that *I will not forsake thee*. There is great need of urging and pressing this promise, that we may not bear our selves upon any Creature for our comfort, but upon the *presence of Christ*, which is the only support, the sole prop and pillar of our comfort, upon which every Saint, and the whole Church stands. *Mat. 28. 20. John 14. 18.* Hereby we must be animated to believe, that it is impossible for God to forsake his people utterly. Though he seem to desert us for a time, he wil never forget us altogether. His withdrawing is but for our tryal, and exercise, and correction, he will certainly owne us at last. *John 16. 16. 22.*

XVII. Blind

XVII.

Blind Zeal.

Rom. 10. 2. *I bear them Record, that they have a Zeal of God, but not according to knowl. dg.*

THis Zeal of the Jewes which *Paul* here corrects, was a Zeal of God in their own sense and opinion, having the glory of God before their eyes, as they did verily think in themselves. According to Gods judgment it was not the *Zeal of God*, nor for his glory in truth and reality, but in their own conceit, as those that kill the Saints think to do God service thereby, (*John 16. 2, 3.*) though they know neither Christ nor the Father. Zeal which is not according to *Knowledge*, is not the right *Zeal of God*, whatsoever it may seem to be to men that have it. The Scripture often speaks according to mans sense, as *1 Cor. 4. 8* *Now ye are full, now ye are rich;* whereby *Paul* ironically upbraids them with their own conceits of their spiritual fulnesse. The Apostle *Paul* (*Phil. 3. 6.*) had been a zealous Jew himself, and well remem-

remembred his own mistaken Zeal in persecuting the Church of Christ : His *Zeal* all that while was scarce so good as the *Zeal* of *Jehu*, who slew the Priests of *Baal* and boasted of his *Zeal*, saying, *Come, and see my Zeal for the Lord.* *Paul* laboureth to *wean* the Jewes from their blind *Zeal* by mild and modest expressions, and to *win* them to the Gospel; he will not make the worst of it, but yet tells them the defect of their *Zeal*, that it wanted knowledge, and proceeded from ignorance in them. It is the usual way and method of this Apostle, by mild and gentle insinuations sweetly to convey a reprehension. See *1 Cor. 11 2, 17 Gal. 4. 15, 16. c. 5. 7. 8.*

XVIII

The guilt of Christs blood.

1 Cor. 11. 37. Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

Such a person as wilfully abuseth Christ in his *Holy Supper* by his unsutable, uncomely, and unworthy approaches to his
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Table, hath verily no better *affection* to Christ, and no better *opinion* of him, then they that shed his precious blood upon the Cross, and gives no more *respect* to Christ, then the worst of his enemies, and therefore is guilty of *Christ-murder*. If a man had been alive at the time when, and the place where Christ was crucified, and had seen him upon the Cross bleeding and dying, without any *sympathizing* in his heart at the sufferings and death of Christ, this man had been guilty of Christs death, as one secretly and tacitely consenting to it. No lesse guilty is hee that comes to the *Lords Supper* and is not inwardly affected with Christs death, nor afflicted for his owne sins as the cause of his death. The guilt of Christs blood, shall certainly be laid to that mans charge. Whosoever seeth another commit a *sin*, and is not grieved at it, he beares a secret liking, or *approbation* to that sin in his spirit, and commits the same sin inwardly, which another commits outwardly; and so he that can see *Christ crucified* before his eyes at the *Lords Supper*, and grieves not at his own sins and the sins of others as the cause of it, hee doth secretly and inwardly approve of the same sin, which *Judas* committed in betraying Christ, or
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the Jewes in accusing Christ, or the *Souldiers* in crucifying Christ, and therefore in the sight of God he will be found guilty of the most wicked deed that ever was done upon the face of the earth by the hands of men, in *slaying the Lord of life*, the King of glory, the Son of God. Unholy, unhumbled and impenitent *Communicants*, are no better then the Murderers of Christ, and shall fare no better; yet nevertheless if such repent and return to Christ, there may bee mercy for them, as well as for those that repented after they had crucified Christ. *Act. 2. 36. &c*

XIX.

Christian Purity.

1 *Cor. 5. 7. 8.* Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For Christ our Passeeover is sacrificed for us, Therefore let us keep the Feast, not with old leaven, &c.

THis Exhortation beares an allusion to the old rite of the passeeover, wherein they were to cast out all leaven out of their houses, *Exod. 12. 15* and *13. 7.* which is here applied

plied to the purging of our hearts from all evil, as corrupt principles pride, hyypocrisie, filthiness. The Jewes did three things about their *leaven*: First they made diligent *search* for it with candles light, looking into every corner, lest any bit of it should be left in the house; then they *cast out* all the leaven they could find, leaving none behind. Lastly, they used an *execration*, whereby they did curse themselves if they did willingly leave any leaven in their houses. Christ is our true *Pasover*; when his blood is sprinkled upon us, the destroying Angel passeth away from us, and destruction cannot come near us (*Joh. 1. 29. Rom. 8. 1*) even as the Angel that slew the first-born in *Egypt*, did pass by the houses of the *Israelites* sprinkled with the Lambs blood. Now we must keep a *holy feast* of *unleavened bread* as well as the *Israelites*, but in a spiritual manner. The whole life of a Christian should be a *Feast of Pasover*, or of *joyfulness* in Christ, and of *Thankfulness* to Christ; and we must deal with all our sins, whether they be sins in *opinion*, or sins in *affection*, or sins in *Conversation*; as they dealt with their leaven, *Matth. 16. 6, 12. See 2 Corinth. 7. 1.* where by the *filthiness of the flesh*, are meant the sins of the body; by the *filthiness of the spirit* are meant

meant the sins of the faculties of the soule ; as erroneous wicked principles in the understanding, and lustfull and sinfull Appetites in the affections, &c.

X X.

The transitorinesse of the World.

1 Joh. 2. 17. *The world passeth away and the lust thereof.*

THe transitorinesse of the World is a Truth that hath alwayes been out of Controversie amongst all men, and when many, (if not all) other points of Doctrine have been called into question, this hath ever been unquestionable. Both orthodox men and Hereticks, both Papists and Protestants. yea Jewes, Turkes and Pagans, and all Christians subscribe unanimously to this poynt of Doctrine; and they that can agree in nothing, yet agree in this. Good men and bad men have affirmed it from time to time, *nemine contradicente*. It never came into the least suspicion of an error. Good now! how comes it then to passe that most men so love the things of this World, as if they were everlasting?

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everlasting? Christians in profession, that are earthly and worldly in affection, doe quench six lights at once, and blow them all out with one puffe of earthly vanities.

1. *The light of sense.* For we may hear, and see and smell, and taste and fee the vanity of all things under the Sun. 2. *The light of Reason*, which doth dictate, prove and demonstrate the emptines of all things from their corruptible principles &c. 3. *The light of Conscience*, naturally convincing all men that there are other and better things to seek after. 4. *The light of common consent*, the universall approbation of all mankind, the sayings and writings of Philosophers and Divines in generall. 5. *The light of Experience*, the long prooffe and tryall that *Solomon* and many others, and every man himselfe hath had in daily observation of the mutabilities of all under moone delights and comforts of the worthlesnesse and nothingnesse of them all. 6. *The light of holy Scripture*, which cryes all along: *All flesh is grasse, and all the glory thereof as the flower of the field.* *Esa.* 40. 6, 7, 8. *1 Pet.* 1. 24, 25. Oh how do's that Man love darknesse, that puts out all these lights at once, and loves nothing in the world, but the

the world and the things of the world !

X X 1.

The end of Baptisme , and the efficacy of the Death of Christ.

Rom. 6. 4. *We are buried with him by Baptisme into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walke in newnesse of life.*

A Christian is so bound over to Christ by his Baptisme, that he dieth with Christ and he riseth with Christ; and every baptized person ought thus to improve his Baptisme for the time to come all the dayes of his life. The former words are weighty and worthy to be pondered, ver. 3. Know ye not, that as many as were baptized into Jesus Christ, were baptized into his death? In the Originall thus : ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν. We as many as are baptized unto Jesus Christ, (Christ being the terminus ad quem of our Baptisme:) are baptized unto his Death, not onely the person of Christ, but also the Death of Christ is

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the end of our Baptisme unto which wee are baptized. In such tearmes it is said that the Jewes were all baptized, *εις τον Μωσην*, unto *Moses*, not into *Moses*, 1 Cor. 10. 2. where the Greek is well translated. And the same phrase is used *Matth. 3. 11.* I baptize you *εις μετανοιαν*, unto Repentance, not into Repentance, much lesse for your Repentance. Baptisme binds us unto Christ, unto his Death, unto Repentance; and as the Jewes were of old baptized unto *Moses*, to keep those Lawes that God did give them by *Moses*: so we Christians are baptized unto Christ, to keep those Lawes that God gives us by Christ. *Mat. 28. 20.* The Baptisme of water is *externa anſa Christi*, the outward handle of Christ whereby he layes hold upon men, to draw them into the wayes of holinesse and godlinesse, and whereby men are offered unto Jesus Christ to become one with him. Now Christians being once baptized, ought not to content themselves with their outward Baptisme, but must make it appear by their *mortification*, that as they are baptized into Christs death, so they are dead with Christ to sin, and to the World, and to the flesh. This is the *Argument* which the Apostle presseth

preſſeth againſt ſin : A Chriſtian may not plead for ſin from the grace of Chriſt, becauſe a Chriſtian is bound by his *baptiſmal* engagement to the contrary, and he muſt finde in himſelfe the *Death* of Chriſt in the *Death* of his ſins. So then, it is a moſt abſurd plea to ſay : *I belong to Chriſt, and therefore I will ſin that the grace of Chriſt may abound by my ſin* : juſt in all the world as if one ſhould plead and argue thus : *I am a reaſonable ſoule, therefore I will be mad, that Reaſon may be ſeen by my madneſſe. Reaſon* is to keep a man from *madneſſe*, and not to perſwade a man to *madneſſe* : So the *grace* of Chriſt is to keep a man from *ſin*, and not to perſwade a man to *ſin*. Yea, it is the eſſentiall effect of Chriſts death to kill and ſlay ſin. *Fiſt*, there is a ſecret *vertue* and *efficacie* in Chriſts Death, the operation of which is in it ſelfe, and of it ſelfe ſtrong and able enough to deſtroy the power of ſin and Satan. Yea Chriſts death was appointed to this very end and purpoſe, *Heb. 2. 14, 15. Secondly*, By *faith* we apprehend and apply Chriſts death, and fetch power out of the death of Chriſt every day into our hearts. *Apoc. 14. 12. Act. 15. 9. Thirdly*, by our daily meditation and ſerious conſideration
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of the death of Christ, looking upon sin as the cause of it, we are quite taken off from sin, and our hearts die *to sin*, when we see Christ die *for sin*. That soule that earnestly pondereth the death of Christ, cannot be in love with sin that killed Christ. If a father see the *knife*, that cut the throat of his dear childe, he cannot use that *knife* as another knife, but his very heart riseth against it. Every sin is *as a knife in Christs throat*, and shall we not looke upon sin as a cursed thing with utter detestation, which slew and killed Jesus Christ the dearly beloved of our soules? When *Cesar* was murdered at *Rome*, *Anthony* came to stirre up the *Romane* people against the murderers, taking *Cesars* bloody cloathes and holding them forth to the people with these words: *Here is the blood of your Emperour*, whereby they were so enraged that they rose up against the Murderers, and pulled downe their houses over their heads. Thus our hearts are stirred up to holy indignation and godly revenge against Sin which hath murdered Christ, and thus we come to hate sin with an implacable and irreconcilable hatred, because it hath shed the blood of Christ. A Saint is so far from being *incouraged* to sin, by

by the death of Christ expiating sin, whereby he holds the pardon of his sin, that he is rather thereby *iraged* against sin, and becomes the more careful to avoid sin. Did any man know that the *spots* of his garment could not be purged but by the *blood* of his dearest wife or childe, how carefully would he keep his cloathes, and how warily would he pick and choose his steps to avoid the least *spot*? so a saint knowing this, that the least of his *sins* cannot be expiated without the *blood* of Christ his dear Redeemer, will have a singular care of all his steps, lest he *spill* the blood of Christ, and *bespot* himselfe with sin; seeing no man can *spot* his soule with sin, but it must cost the *spilling* of Christs blood to purge away sin. Therefore they that sin wiliully upon Christs score, doe trample upon the blood of Christ, *Heb. 10. 29.* But a true Christian beares such *Reverence* to Christs blood, that he dare not for his blood, sin against the blood of Christ. The Israelites would not eat of the sinew which shranke, because *Jacob* was hurt on the hollow of his thigh, in the sinew that shranke, *Gen. 32.* Yea the *Priests of Dagon* dare not tread on the threshold of *Dagon*, because their Idol-God *Dagon* was fallen

fallen upon his face to the ground, and the head of *Dagon*, and both the palms of his hands were cut off upon the threshold, *1 Sam. 5*. How much more and greater *Reverence* do Christians ow to Christ, so as not to make bold with sin, because sin cost Christ his precious life?

But *fourthly*, by Christs *Asperſion* or sprinkling of his precious blood upon our consciences, *Heb. 10. 22. cap. 9. 13, 14. Rev. 12. 11.* which is done when Christ himselfe inwardly baptizeth us with his owne blood for our justification, and sanctification, and salvation. Thus the death of *Christ* is the death of *sin*, in the soules of *Saints*. Our *believing in Christs blood* and Christs sprinkling us with his blood, are two relative acts unſeparable.

XXII.

The Hypocrites Religion.

Gen. 4. 3, 4. Cain brought of the fruit of the ground an offering unto the Lord.

Both *Cain* and *Abel* present their sacrifices unto the Lord, and *Cain* is as
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forward as *Abel* can be, for outward performances. Nay *Cain* goeth before *Abel*, and seems to be the leading card, and being the Elder brother, may well be thought to give example to the younger. Wicked hypocrites would faine seem to be religious, and many will do as much as true saints do in the *out-side* of religion, but there is great difference in their *in-sides*. Heb. 11 4. *Abels* sacrifice was spiced with true grace, and perfumed with faith, but *Cains* offering was pickled with pride, and leavened with hypocrisie, and poysoned with selfe-opinion. Was there not great difference between *Sauls* sacrifice and *Dauids*? Whilest *Saul* pretended the worship of God, he projected for his owne honour. Honour me now I pray thee before the Elders of my people, and before Israel, and turne againe with me that I may worship the Lord, 1 Sam. 15. 30. Hee would go to worship the Lord, that he might be worshipped himself. And indeed all the worship of hypocrites is little better then *self-worship*. One way or other they worship themselves while they worship God. But holy *David*, when hee had offered burnt-offerings and peace-offerings before the Lord, he was contented to be mocked and despised by *Michal*, and gave

gave her this humble answer: *I will yet bee more vile then thus, and will be base in mine owne sight;* 2 Sam. 6. 18. Oh great is the difference between the religious acts of deceitfull hypocrites, and of sincere-hearted Saints, even then when they both doe one and the same thing. *Cain, Esau, Pharaoh, Saul and Judas* repented in some kind. (Gen. 4. 13, 14. Heb. 12. 17. Exod. 8. 8. 25. cap. 9. 27, 28. 1 Sam. 26. 21. Matth 27. 3, 4.) but not as *Job, David, Solomon, Manasseh* and *Peter* repented: (*Job*. 40. 4, 5. Psal. 18. 23. 119. 93. Eccles. 1. 1, 2. 2 Chron. 12. 13, 15, 16. Matth. 26. 75.) The Pharisees fasted, prayed and gave alms, but not rightly: they asked a sign of Christ, but not as *Joshua, Gideon* and *Hezekiah*, with a sincere desire to glorifie God, &c. That proud pharisee, & the poor *Publican* went both to the temple, and prayed both, but were not both alike justified. *Herod* rejoyced to see Christ out of love to noveltie, but *Zachens* out of love to Christ; the same *Herod* heard *John the Baptist* gladly, and did many things, and yet went to hell. Mark. 6. 20. *Abraham* is commended for his willingness to offer *Isaac* his son, but the *Idolaters* that did sacrifice their children are justly condemned. *Balaam* was a Prophet, and

and prophesied the true visions of God, and yet an enemy to God and his people. *Elibu* was very zealous and did the same work that *Elijah* did in slaying the Priests of *Baal*, but his aime was upon his owne interest. *Judas* was a great professor and followed Christ, till he bewrayed his hypocrisie in betraying Christ. Men may have great gifts, without the least grace, and do great workes without the least truth in their inward parts. An hypocriticall cunning dissembler may equal a Saint, yea exceed him in many good things to outward appearance; may be more nimble and more glorious in the external part of religion, and exceeding forward & eager in the form of godlines, 2 Tim. 3. 5. though his heart hath nothing of the power of godlines. An hypocrite is but the godly mans *Ape*, and no more. An *Ape* is more nimble with his feet and hands than *man*, but hath not the same reason that *Man* hath: so all hypocrites and superstitious persons may perform as many or more outward actions in their apish devotions, then those that are truly religious, 1. but not by the same principle, 2. nor with the same reason, 3. nor upon the same ground, 4. nor in the same manner. 5. nor with the same intentions. The *Heathen Idolaters* took

as much paines in the service of their idols, as *the Israelites* in the worship of the true God. *Baals Priests* put themselves harder to it when they called on *Baal*, then *Elijah* did when he called on the true God: they cried aloud & cut themselves after their manner with knives & luncers, til the blood gushed out upon them. 1 King. 18. 28. but yet they nor their religion was ever the better for it. The *Papists* (especially in their Cloysters, which are the cages of unclean birds) have many more laborious and painfull performances then we have, but their religion is never the more pleasing to God for all that. Let all good Christians for ever take heed of *Cains* sacrifices, of *Esaus* tears, of *Balaams* visions, of *Jezebels* fast, of *Jehus* zeale, of the *Pharisees* piety, of their prayers and alms, lastly of *Simon Magus* faith, of *Judas* repentance, and of the *Popes* good works. *Matth.* 7. 21, 22, 23. *Isa.* 58. 1, 2, 3. Men may make a stately shew in religion, and yet be voyd of all religion. Many mens religion is no better then a *Puppet-play* upon a stage, that serves for nothing but for shew, and to get mony.

XXIII.
Self-denyall.

Mark. 8. 34. *Whosoever will come after me, let him deny himselfe, &c.*

THe setting up of *selfe* was the first sin of Satan, and must be cast downe in our hearts if Christ shall be set up there. *Selfishness* is the very seed of sin, whereby man seeketh to please *himself*, to advance *himself* in his own interest, according to his own wit and his own will. If we mean to be Christs disciples wee must lay aside all *Self-opinion*, *Self-seeking*, *Self-wisedome*, *Self-will* and *Self-merit*. *Selfishness* turned the Angels into Devils, who setting up their owne glory, thinking to advance themselves in *Self-excellency*, overthrew themselves thereby, even as the fish is taken by nibbling at the bait; or as the dog in the fable, who snatching after the gobbet in the water, lost that which he had in his mouth. Satan and his Angels being furnished with Beauty, wisedome and glory, sought to exalt himselfe to some higher eminency, and therefore kept not his own

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first estate or *Principalitie*, but left his own habitation (Ep. Jude v. 6.) Christs sage counsel must be followed, and if we make account to have any thing to doe with *Christ*, we must not have much to do with *Self*. He cannot professe *Christ* well, that cannot willingly deny *himselfe* for *Christ*.

XXIIII.

Self-conceit.

Rom. 12. 16. *Be not wise in your owne conceits.*

S*elf-conceit* is a worm that destroyes the best ornaments of the mind, and makes them (as it were) moth-eaten. As a flower that is of a good and pleasant taste, of a curious colour and sweet smell, if there be a secret payson in it, is most dangerous. So men adorned with excellent parts and gifts, if they had the abilities of Angels, yet may be very hurtfull to themselves and others, if they be full of conceit, pride, self-love, and other such like rank passions. Prov. 26. 12. Isa. 5. 21.

XXV.

*The property of Hypocrisie and
Sincerity.*

Numb. 22. 20. *If the men come to call thee,
rise up and go with them.*

GOD speaks this not so much by way of *Injunction*, as by way of *Concession*, and permission upon *Balaams* request. Seeing *Balaam* was set upon it go, God gives him licence and indulgence to go. Now this wicked prophet was glad at his heart that God would give him his *leave* for this wicked errand. Me thinks I see him whipping and spurring his Ass to be at his journies end, to *please Balak*, though he knew that this embasie could not *please God*, it being undertaken for the cursing of his people. Thus it is with hypocrites, they *love* the very sins they *leave*, and with *Balaam* would be glad if God would *repeal* all the penall laws against sin, that their sin might be no sin, or might have no punishment, that they might sinne freely without controule. But contrarily, a holy person is so far *incensed* against sin, that he would not

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wittingly and wilfully sin, though God should let him at *liberty*, and give him leave to sin, because a godly man in the general bent and *inclination* of his heart, doth abhor *sin as is it is sin*, and though he *hath sin*, yet he *hateth sin*.

Though all the *Preachers* in the world should cease to preach against sin, and though the *Magistrate* should never punish any sinne, yea if God himself should say, *Look here I break the tables of my law, with all the rods of my wrath and curse, there shall be nothing to terrifie thee from sin, or to punish thee for sin*; and consequently if *Ministers* should preach up sinne, and *Magistrates* make laws to command sinne, and to punish goodnesse; yet neverthelesse an holy man, having the *seed of God* in his heart, could not sin for all this (excepting his infirmity in great and sudden temptations) although he needed not to fear any *punishment*, yea though hee should be *rewarded* for sin. Nay he would rather suffer himself a thousands times to be *torn in pieces* with wild beasts, and to be tormented with all plagues for ever, then *sinne wickedly* against God, such is his *love* to God, that sin is *hateful* to him, because it is *hateful* to God, and contrary to the *holy* nature
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of a *holy* God. *Dan.* 3. 18. *Conf. Psal.* 119. 104. 113. 128. 163.

Quest. But why is *Balaam* blamed and condemned for doing what God commanded?

Resp. God did not *absolutely* command him, but answers him according to the Idols of his own heart. And if God had commanded him not only to *goe* to *Balak*, but to pronounce *woe* against the Israelites, yet had *Balaam* been blame worthy, because he secretly *in his heart* desired the mischief of Gods people, and afterwards taught *Balak* to cast a stumbling block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication, as it is recorded *Apoc.* 2. 14. His sin did not so much lye in his *journey*, as in his *corrupt* heart and *malicious* minde against the Israelites. *Elisba* and many other holy Prophets did *goe* and preach *woe* and *miserie*, and prophesied fore evils against Gods people, but with inward meltings, and mournings, and sore lamentations, *2 Kings* 8. 11, 12, 13. *Jer.* 9. 1. But this cursed *Balaam* would have exceedingly rejoyced in his heart, if he might have been the messenger of mischief to come upon the Israelites; and this out of love to the re-

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ward that *Balak* offered to him. *Non tam quid agatur, sed quo animo, considerandum.*

X X V I.

Godly Sorrow.

Zach. 12. 10. They shall looke upon mee whom they have pierced, and shall mourn for him as one mourneth for his onely Son.

THe beleeving soule mournes most, when it seeth most of Christs Love, in dying for sin. When Christ looked upon *Peter*, and *Peter* looked upon Christ, he went out and wept bitterly. A gracious eye cannot keep his teares at the sight of Christ upon the crosse. The mutuall aspects of a crucified Christ and a faithful soule are full of holy meltings. Indeed those are the best mournings, which are drawn from Christs looks, and have Faith for their spring. The lesse of fear and the more of Faith is in our sorrowes, the purer, and deeper, and longer lasting they are. Feares and terrours may occasion greater floods, but Faith in Christ and
love

love to Christ yeeld the purest and sincerest springs of godly sorrow. Without these, men may be grievously shaken and beaten, but not kindly bruised and sweetly broken. *I am sure a dying bleeding Saviour is the strongest Heart breaker.* The best of teares are shed in our greatest apprehensions of Christs dear love to us. And that heart of stone or of a rocke, that will not turne into an heart of flesh, at the sight of the blood of Christ, shall for ever and ever lie under the heaue hammer of Gods wrath.

XXVII.

Patience.

Hebr. 12. 3. *Consider him that endured such Contradiction of sinners against himselfe.*

LET Christs *Patience* of Steele move us to godly *Patience*. Was not this the height of *Patience*, that Christ would suffer himselfe to be *contradicted* by a company of sinfull wretches, whom he might easily have sent to Hell in a moment with a word of his mouth? It is almost intolerable

ble to a *wise* man to be contradicted and censured by a *foole*. But that Christ, who is the *wisdome* of the Father, should suffer himselfe to be crossed and contradicted by *fools* and sinners, here was suffering, here was patience ! Why should we be so hot-spurred and *hot-spirited*, when Christ himself was so *long-sufferings* ?

XXVIII.

True Obedience.

Rom. 16. 19. *Your Obedience is come abroad unto all men.*

THe Apostle willing to commend the Romans for their Religion, commendeth their *Obedience*, picking out this grace among all other graces, because a person or a people have no more *true Religion* then they have *true Obedience*. *Gospel-Obedience* is a grace of much *worth*, and of great *force* upon the whole man; when it is wrought in the heart, it worketh a conformity to all Gods will, be it for life or Death. *One word* from God will command the whole Man with ease, as soone as this *Obedience* findes admittance. It is reported

reported of the old Kings of *Peru*, that they were wont to use a *Tassell*, or Fringe made of red wooll which they wore upon their heads and when they sent any Governour to rule as Vice-Roy in any part of the Realme, they delivered him one of the *threads* of their *Tassell*, and for one of those simple threads, he was as much obeyed as if he had been the King himselfe. Yea it hath happened that the King hath sent a Governour onely with this thread to slay men and women of a whole Province without any other Commission. For of such Power and Authority was the Kings *Tassell* with them, that they willingly submitted themselves even unto Death, at the sight of one thread of it. How much ought men to submit themselves and humble themselves under the mighty hand of God, in obeying his expresse word, speaking to us daily in the Gospell? We should labour to be as exemplary in our obedience towards God, and his word, as these Romans were, of whom *Paul* tells us, that *their obedience was come abroad unto all men.*

XXIX.

The prevalency of Prayer.

Matth. 7. 9, 10. *What man is there of you, whom if his son ask bread, will give him a stone? or if he ask fish, will give him a serpent? &c.*

GOD is not an *unnatural* Father to cross his children in their honest desires, or to give them things *hurtfull*, when they ask for things *helpfull*. Hee will bee sure never to give us *worse* then we ask; he cannot find in his heart to give us a *serpent* when we ask for a *fish*, or a *stone* when wee ask for *bread*. But hee is a tender-hearted father to give us as good as wee can ask, whatsoever it be. Yea he sometimes *mends* our requests, and gives us *better* things then we do, or can, or will desire of him. If wee should ask for *stones*, or *serpents*, or *knives*, to wrong ourselves by our foolish desires, he will give us *bread* in stead of a *stone*, and a *fish* in stead of a *Serpent*, or a *good rod* in stead of a *knife*, which is better for children. Haply wee beg and crave things *temporal*, and he will grant us things *spiritual* and *eternal*, which are the best of blessings,

sings, and the highest favours that heaven can afford. It may be thou framest thy request according to thy *lust*, (*Iam. 4 3.*) and God of his own infinite mercy crosseth thee in thy *lust*, and gives thee a *Christ* to cure thee of thy *lust*. If so, then thou mayest blesse God for ever, that thou hadst not thy request, but that God was better to thee then the desires of thine own heart; and in this case thy praier is not *lost*, though thy *lust* be *crost*.

XXX.

Sin's Propagation:

Rom. 5. 17, 18, 19. *If by one mans offence death reigned by that one, &c. Therefore as by the offence of one judgement came upon all men to condemnation, &c. For as by one mans disobedience many are made sinners, &c.*

Reson cannot easily reach the bottome of this mystery; that one mans sin and judgement should bee transferred to posterity to all that come out of his loynes after him, by generation and propagation. Mans *blind understanding* is ready to plead thus,

thus: If *Adams* first transgression be propagated to all that were in his loynes, then by the same account all his other personall sins, and also the sins of all other parents should be likewise traducted, which would go in *infinitum*, and would be most absurd; neither comes it so to passe. For wee see the *worst* parents have sometimes the *best* children. But to rectifie our thoughts and reasonings in this point, let it bee well considered that *Adam* was *Radix & fons generis humani*, the root and spring of Mankind. and as the root is, of such sort must the branches be, and if the spring be poysoned, all the streames, rivers and riu-lets are unsound. The first sin of *Adam* was a sin of a *common nature*, wherein all mankind was involved. For he was in Paradise a *publick person*, standing in our stead, the *head* of us all, the *Father* of all the families upon earth to come, the Representative person of all men to be borne. Hee was our *Factour* or *Agens*, what, hee did, we did in him and by him. He was Gods *first Tenant*. Now if the *first Tenant* perform not the articles of the bargain, all his posterity are justly outed with him. As a Generalls actings are ascribed to the whole Army, if hee make or break a True,



True the whole Army whose Generall he is, is accessory to it : So *Adam* the Captain Generall of all mankind breaking covenant with God, we all in him and through him are involved in the same transgression. The case is otherwise with the sins of *Adam*, as he was a private person, and with other mens sins, which are since committed, as not standing in such a publick capacity, sinning every man for himself. The Father shall bear his own iniquity, and the son shall not suffer for it, unless he do personally commit the sins of his father, which is at large declared in *Ezek*, cap. 18. 2, 3, 4, 5, 6, 10. &c. 14, &c. 19, 20.

XXXI.

Gods power upon all creatures.

Psal, 114. 3, 4. *The Sea saw it and fled, Jordan was driven back. The Mountaines skipped like Rams, and the little hills like Lambs.*

IN the first words is a *Metaphor* : The Sea behaved it self as if it had seen the necessity of Gods people. God can give eyes to the sea to see and pity his peoples extremity, and the least puff of Gods breath
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can blow away all the waters of the sea at an instant: the least finger of God with the least touch can beat the greatest mountains to powder, and crush the rocks to dust. All creatures must pull in their hornes, retire their stings, and bite in their poyson, being but once snibbed and awed of God. The red sea and the river *Jordan* must retreat, and open their files, and make a lane for *Israel* to march through; the adder upon *Pauls* hand must hold in her venome; the sun on the firmament must stand still that *Joshua* may pursue; the lions must put off their salvage nature and be as lambs, that *Daniel* may not be hurt; the ravenous ravens, who by their nature are birds of prey, most contrary to their nature become caterers, cooks and nurses to *Elijah*; the flames of a fiery furnace must hold in their heat and not so much as singe one haire or thred about the three childrens bodies; and the whales belly must bee *Jonah's* ship to keep him from drowning, and to carry him to the shore. What is not that God able to do, that hath done all these things? *Psal. 62. 11. Mark. 10. 97.*

XXXII.

The prevailing Prayers of the godly.

Exod. 32. 10. *Now therefore let mee alone that my wrath may waxe hot against them.*

GOD speaks as if he were able to do nothing against *Israel* for *Moses* Prayers, and in a manner begs *Moses* leave and permission. Of such prevailing force are the prayers of holy men, that even God himself will first keep off their prayers, as great obstructions, when hee hath a mind to bring destruction upon a people. *Ier.* 7. 16. cap 11. 14. The prayers of such men as *Moses* and *Abraham*, and *David*, are of great power with God. *Gen.* 18. 17. &c. *Pf.* 66. 19, 20. And every righteous man hath the same priviledge promised to him, *Iam.* 5. 16. This is marvellous condescension in God to humble himselfe so low as to desire *Moses* to let him alone, that hee might destroy the *Israelites*, as if God could do nothing, (I am sure) he would do nothing against *Moses* his praier for his people. But we must understand it after such a manner, as when

a Father is about to correct one of his children, and his young darling comes in the mothers armes, and holds the father by the hand, and then the father saith: *Oh let me alone, that I may lash him to the bloud;* this is the fathers indulgence, hee needed not to ask his leave, but he speaketh thus, being of himselfe willing to pardon his offending child. So here it is Gods infinite indulgence in the midst of his wrath, to say unto *Moses*, *Let me alone, &c.* being ready of himselfe in his unspeakable mercy to pardon his people, but hee was willing that the entreaties of *Moses* should carry as great credit among his people, as they were of great esteeme with God, and God lets *Moses* see at what a rate hee valued his prayers.

XXXIII.

Christ dying for our sins.

Es. 53. 5. He was wounded for our transgressions, &c.

AS our bodies live upon the death of other creatures, that must lose their lives to preserve our lives. So our soules
live

live upon the death of Christ, who lost his life to save our lives. Certain diseases there are that may bee cured by killing of some living creatures, to have the blood of them, or their flesh, or some of their *entrals* for a medicine: It is true of sin, the *disease of our soules*, and the worst of all diseases, that wee could never have been cured of it but by the *death of Christ*, whose blood is the onely plaister for our wounded and distressed souls, a remedy none like it. The death of other creatures is not the *onely* means to preserve the life, or recover the health of our bodies; for we may have many *other* meats and medicines besides; but the death of Christ is the *onely* means, yea both meat and medicine to save the life of our poor soules. If this bee despised or neglected, heaven and earth cannot afford such *another*. Thou mayest spend all thy substance upon other physick, and yet never recover. *Heb. 10. 26, 27.* Christ is a wonderfull and admirable Physician to cure his patients with a potion of his own blood, to suffer himself to be wounded, that we might bee healed. What a wonder of wonders is this! What Physician like this Physician?

XXXIV.

Gracelesse knowledge.

Jam. 4. 17. *To him that knoweth to doe good and doth it not, to him it is sinne.*

SIns against knowledge, are worse then sins of simple ignorance. The times of ignorance God winketh at. *Act. 17. 30.* but hee that knoweth his masters will and doth it not, is worthy of many stripes. *Luke 12. 47, 48.* A man that is learned and lewd is no better then a devill in the flesh. The devill knoweth more then the most knowing clark can know, but is never the better, but rather the worse for it. His knowledge doth exceedingly aggravate his sin and increase his condemnation. It is both sinfull and dangerous to know good, and not to see good, nor to do good. He that knows much and doth little or nothing, hee knows but little with true knowledge, yea hee knoweth nothing as he ought to know. For his knowledge doth but puff him up, and this is all the good he gets by it, the tree of knowledge keeps him from the tree of life, ignorant devotion is a great abomination to God,

God; and he that doth Gods will not knowing what he doth, or why he doth it, shall have no thanks for doing he knows not what or why: but yet *learned impiety*, is far worse then *ignorant devotion*, as he that sees a stone and yet stumbles at it, is worse then he that is blind and cannot see it. To be blind with seeing eyes is the most shamefull sort of blindries. *It shall be more tolerable for Sodom and Gommorrha in the day of judgment, then for Capernaum, where Christ was well known, but not beloved nor entertained. Mar. 11. 20, 21, 22, 23, 24.* All knowledge in a man, & all conviction upon a man, that is held wise & learned, as long as he remains stil *unregenerate*, is but like a *poison* that stirreth the humours, but is not strong enough to purge them, it moves them, but removes them not. Thus corruption once moved becomes more violent, the affections are but more enraged and ready to overrunne all banks, yea conscience it selfe is over-born, the light of reason is put out, all the bands of Gods word are snapt in sunder like a thread of tow, all truth is detained in unrighteousnesse, and a person of so much knowledge, illumination and conviction is carried on furiously beyond the limits of ordinary iniquity, to a superlative degree

of transcendent wickednesse. Commonly none are so desperately evill as they that *know* how to be good, and *will* not. When *wickednesse* is *spiced* with *wit*, and *sawced* with *learning*, it is most pestilently pernicious, both to him that hath it, and to others that see it. For if they that have good knowledge venture to do evill, they that are ignorant will not doubt to do the like; and if learning and knowledge will not keep men out of the bonds of iniquity, and snares of the Devill, how shall rusticall rudenesse, simplicity and ignorance escape? The chief part of religion is not to *know* onely what to *do*, but to *doe* what we *know*. To *doe*, and not to *know*, is the brutish religion of a *beast*; to *know*, and not to *doe*, is the hellish religion of a *Devill*; but to *know*, and to *do*, is the heavenly religion of a *Saint and Angel*.

XXXV. Faiths

XXXV.

Faith's Miracles.

Hebr. 11. 34. *Quenched the violence of fire.*

THis is spoken with reference to the three children in the fiery furnace, *Dan. 3. 17. 27.* which was a great miracle indeed. But me thinks it is a greater wonder that some of the Martyrs burning in the fire, yet were sensible of *no paines* in the midst of the fire, even then when the flames did feed upon their bodies, as *Baineham*, who when the flames of fire flashed about his ears, said these words: *O ye Papists, ye looke for miracles; behold here you may see a miracle in seeing me. For in this fire I feele no more paine then if I were in a bed of down, it is to mee as sweet as a bed of roses. In this manner Faith quencheth the Violence of fire, either by restraining the force thereof from the Martyrs bodies, that it dare not execute its burning faculty upon them; or by steeling their courage that burning is not painfull, but rather delightfull to them.*

The *lively sense* of Christs love doth *deadden* the feeling in a burning flame. But the greatest miracle of all miracles is this, when the flames burne the *bodies* of Saints, and their bodies feel the greatest *paines* in the flames, and yet the flames cannot consume their *Faith*. &c. This is a miracle with a witnesse.

XXXVI.

Scripture-search.

Psal. 1. 2. *But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.*

Foure things are here described as characters of a blessed man in order to the word of God. 1. An inward *delight* in the Law. 2. Respecting it as it is the *Law of the Lord*, in that notion and upon that account, considering it is *his Law*, who is the highest and wisest Law-giver. 3. *Meditation*, or a diligent musing of the minde, searching into it, and framing the thoughts of the heart unto it. 4. *Constancy*, to continue an unviolable course of studie in the word of God, as duely as men keep their set times for their meales, and for

for their sleep ; intimated by the words *Night and day* , that is : No night and day should passe , but we should have some intimate converse with the word of God uncessantly ! ; Now as much as men hit or misse these foure particulars ; so much they get or lose for their Soules in the way of Gods Truth and Wisdome , be it more or lesse . As the best vessel or instrument among men is uselesse , if it be either not used at all , or not rightly used : so the Scriptnre , if it be not thus managed , must needs be unprofitable to the soules of men , not for any defect in it selfe , but for the neglect or slacknesse of them that either use it not , or use it amisse ; whereas other persons , that use *Gods word* according to *Gods way* , finde excellent fruit from it in their soules . But a heart surcharged with covetous desires , ambitious designes , luxurious appetites , voluptuous and uncleane affections , is far unfit for the studie of sacred writings , and remaining thus ill disposed , shall never come to the right meaning and saving understanding of the word of God . That man that studies more how to doe , then how to dispute , shall know the minde of God indeed , when others disputing what to doe ,

doe just nothing. *Object.* But you will say : The Scriptures are hard, and thou canst not understand them ? *Answer.* Then observe this rule : when thou canst not found the bottome admire the depth, kisse the word, and lay it down with humility, weeping over thine Ignorance, and sending this hearty sigh to heaven : *Oh when shall I come to know as I am known ?* In every hard place thou meetest with, see thine owne blindenesse, and feelee thine own hardnesse of heart, which makes the clear light so obscure and darke to thee. Let this humble thee, and keep thee in a waiting frame for the meaning of Gods words. Whatever thou doest, bee sure thou bring not an unholy heart, nor a proud arrogant presumptuous spirit to the Scripture, but come to gather Holinesse and Humility from every leafe and line of it. Thus thou shalt soone learne the true meaning of Wisdomes words, when others erroneously mistaking them, are thereby but more and more strengthened and settled in their own pitifull follies; and their inward secret pride, haughtinesse and loftinesse of heart is but still more advanced by all their preposterous Scripture-knowledge. Hence it comes to passe, that their
soules

soules prosper not inwardly, they grow not more humble, holy and heavenly, but but more selfe-conceited, selfe willed, absurd and unreasonable; and if they doe avoid sin in the flesh or outward man, they feed and foster sin in the spirit or in the inward man. Pride, and selfe, and hypocrisie take deeper roots inwardly in their hearts, wherein consists the very life and soule of all sin.

XXXVII.

Satans abuse of Scripture.

Matth. 4. 6. *The devil saith unto him: If thou be the Son of God, cast thy selfe down. For it is written, he shall give his Angels charge over thee, &c.*

THe devil hath the scripture at his fingers ends, but he useth the scripture as Jezebel used fasting. She appointed a fast to slay Naboth: So Satan useth the scriptures to slay Christ, and would faine perswade Christ by the scriptures to break his own neck. Thus Satan never useth the scripture in Gods sense, nor in Gods scope, but in his own meaning, and for his owne ends.

ends. Let men take heed of *Satans* sense, in the reading and alledging of *Gods* word. If this disputation had been with any of us, we might easily have been beguiled by his sophistry in this cunning but fallacious syllogisme. *Whosoever hath Gods promise that the Angels shall bear him in their hands, that he shall not dash his foot against a stone, may well cast himselfe down from the pinnacle of this temple without hurt or prejudice : But thou, O Christ, hast this promise of God, Ergo, Thou Christ mayest cast thy selfe down without hurt or prejudice.* Here is a manifest fallacy, *à dicto secundum quid, ad dictum simpliciter*, taking that for a simple and absolute promise, which indeed is but conditional; that which is promised with a limitation, he brings it in without limitation. The promise in the 91. *Psal.* runs with an expresse clause of proviso thus: *Hee shall give his Angels charge over thee to keep thee in all thy wayes.* Now Satan left out this clause, [*in all thy wayes,*] purposely to deceive the more subtilly, and to carry his designe the more covertly: but Christ knew that it was much *out of his way* to cast himself down from the pinnacle of the Temple. Yet Christ seems to take no notice of his sophistication, but onely answers him
with

with another direct place of scripture containing an expresse command to the contrary: *Thou shalt not tempt the Lord thy God, Deut. 6.16.* which is both a defensive and offensive blow against Satan. For *first*, hereby Christ refuteth Satans cavil egregiously, holding it not fit for himselfe, to tempt the providence of God by a rash adventure of casting downe himselfe: and *secondly*, hereby Christ sharply rebuketh Satan for his impudency in *tempting* him that was his *God*. If Satan had either fear or shame in him, hee would not thus have assaulted Christ his God and maker. Let us learne this most excellent lesson from Christ his proceedings with Satan in these tentations. That expresse *commands* of the word must take place above and against uncertaine and doubtfull *deductions*, which are made either for sinne, or against duty. If any scripture be quoted (as Satan did here) that thwarteth an expresse cleare precept, it is but a Satanicall allegation, a diabolical delusion, and no true scripture conclusion, whatever fair shew it makes: plain precepts must bee obeyed, however scripture may be seemingly pleaded to the contrary. Let Christians lay but fast hold on Gods *commandments*, and they will find that

that the best way to refute Satans strongest arguments. He that hath the precepts of God planted in his heart, and is thereby made acquainted with the *true meaning of Gods will and word* in his own soul shall not easily be drawne to take into his soul *Satans sense and meaning* in the reading or hearing of the word of God. With this weapon Christ beats Satan out of the field three severall times one after another, ver. 4. ver. 7. ver. 10. teaching us thereby, that though Satan and his instruments make a perverse use of the scriptures to carry on a *Satani-call Interest* in the world yet notwithstanding the holy scriptures taken in Gods meaning, are the *sword of the spirit*, Ephes. 6. 17. to overthrow Satan and all his instruments, &c.

X X X V I I I.

Contrition, true or false.

Matth. 12. 20. *A bruised reed shall bee not break, and smoaking flax shall he not quench.*

EVery one that is bruised is not a *bruised* reed, and every one that smoaketh is not

not a *smoaking flax*. Some are *bruised thorns*, that keep their pricks and stings though they be broken and bruised, as *Ahab*, who rent his clothes, and put on sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. 1 King. 21. 27. But such as these, though they hang down their heads like a *bulrush* on a day of fasting, yet they can lift up their heads againe of their own accord. *Esa.* 58. 5. Some are *bruised stones*, as *Judas*, who repented himselfe, saying, *I have sinned in that I have betrayed innocent blood*, *Matth.* 27. 4. But these bruised stones may bee stamped all to dust, and yet be not softened; of these *Solomon* speaketh, *Prov.* 27. 22. *Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishnesse depart from him.* Likewise there are *smoaking dunghills*, as well as *smoaking flaxes*. Such were those that cried, *but there was none to save them, even unto the Load, but he answered them not*, *Psal.* 18. 41. As a *dunghill smoaketh* when the Sun shines hot upon it, so many persons in the heat of tribulation will smoak out a prayer from their stinking filthy hearts, but are never the better for their stinking prayers. Wee may know a *true smoaking flax* by its aptnesse to turne
smoak

smoak into a flame, and from a smoaking and stinking snuff to become a flaming fire. And we may know Christs *bruised reeds* by their willingnesse to be set streight againe; as those in *Act. 2. 37.* who were *pricked in their hearts*, and said, *Men and brethren, what shall we doe?* Christ will without faile streighten and strengthen every one of his bruised reeds, and enflame every one of his smoaking flaxes. It is his promise here, *He will not break*, that is, hee will erect and set up those that are broken in heart and contrite in spirit for their corruptions. (Such negatives as these, are emphatical and eminent affirmations,) and *he will not quench*, that is, hee will enkindle and inflame the least spark of true grace, yea the least smoak of true desires after grace and holinesse in the hearts of his people.

XXXIX.

Edification.

I Cor. 14. 26. *Let all things be done unto edifying.*

THis generall Rule is a short *Directory* for divine worship in the circumstances and the externall manner of administering Ordinances. Let one necessarie *caveat* be well observed it here; v. 3. That we measure not the edification of the Church by our *own fancies*, but by the real grounds and *solid principles* of edification, not without the counsell and advice of such persons as are not onely holy and good men, but also wise experienced observers of Church-affaires. For otherwise it may come to passe, partly through our *weaknesse*, partly through Satans *shewnesse*, taking advantage by our *weaknesse*, that we may carrie on insensibly the destroying of the Church, whilest we think really to promote the edifying of it. Of this we have had sad tryall in former ages, when some good Men (it may be thought) out of a mis-taken desire of *beauty, order, and decency*.

decency, have by degrees by little and little given occasion to great and grievous Corruptions, meerely upon this account of edification. Whence did flow that inundation of needlesse and fruitlesse *Ceremonies* and superstitions, which overspread the Churches of Christ in all places. We see it sadly still in our dayes, that some good men, very zealous for *edification*, yet through their rashnesse and unadvisednesse waste more then they build, and through their *weaknesse* and *willfulnesse* (which two are seldome asunder:) they pull down as much with one hand, as they set up with the other. That man had need be most *inward with God*, that will know how to edifie the house of God. This short Rule is of long and large practice, and therefore requireth large and long deliberation, that it be not abused by our misapplication. Above all things let this be especially observed and practised in Ministeriall teachings, and administrings of Ordinances, that those *methods* be followed, and those *practices* be accurately put in execution, which in their owne nature conduce most immediately, and *tend* most effectually to the *saving of soules*. This is the chiefeft edifying aimed at in this text.

most

most pleasing to God, and most profitable to men.

X L.

Earthly Comforts cease.

Matth. 22. 30. *In the Resurrection they neither marry, nor are given in marriage.*

IN heaven, where is the state of the highest perfection, there shall be neither eating nor drinking, nor marrying, nor any of these earthly comforts. 1 Cor. 6. 13. All these things are but as appendixes of our present Imperfection, and wee shall be glad to be rid of them, when we come to glory, as a beggar advanced to honour is glad to be rid of his stinking and rotten rags. Why should wee seek our felicity in these things which are but the pledges of our infirmity? Yet men make much matter of such things as these; meat, and drink, and cloaths, and marriage delights. But true Saints rather look upon them as burdensome and troublesome in some respects, being at best but as props to a falling house.

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Were it not for the *necessity* of natures relief in her present *Indigency*, we might well wish to live without meat, and drink, and marriage. Onely for the present state wee are in, God hath appointed these comforts as *helps* to be used, but not as our *happinefs* to take up our rest in. *Gen. 2. 18.* The time is coming, and is near at hand, when we shal fling away these necessary *cripples-crutches*, which we must use in this time of our *lame-nesse*.

XLI.

The last judgement hath different Degrees.

Rom. 2. 12. As many as have sinned without the Law, shall also perish without the Law, and as many as have sinned in the Law, shall be judged by the Law.

ALl men shall not be proceeded against in the day of judgement after one and the same manner, but every man according to the *demerit* of his sin, and according to that degree of *capacity* wherein he stood in this life. Those Gentiles that had not the
Law

The last judgment hath different degrees. 99

Law of Moses, but onely the *Law of nature*, shall be judged by the *Law of nature*, and not by the *Law of Moses*. The Jewes having both the *Law of nature*, and the *Law of Moses*, shall be judged accordingly; so also consequently, Christians that have the *naturall Law* unwritten, the *Mosaicall Law* written, and the *Evangelical Law* both written and preached, shall have the more to answer for, and if they neglect so great salvation, (*Heb. 2.1, 2, 3.*) their condemnation will be the greater. The greater mercy any man refuseth, the greater punishment he deserveth. Christ will exactly proportion every mans bell to his sin. *Matth. 11. 21, &c. Heb. 10. 28, 29, &c.* The hottest hell will be the prison of the wildest Christians, and the greater light we have quenched, the greater darkness shall bee inflicted. *Rev. 3. 16. Matth. 8. 12. chap. 12. 13.*

XLII.

The Scriptures Sufficiency.

2 Tim. 2. 15, 16, 17. *The Scriptures are able to make thee wise unto Salvation, &c. That the man of God may bee perfect, throughly furnished unto all good workes.*

FROM hence wee justly maintain the universal and compleat sufficiency of the holy Scriptures without humane traditions, because here is a compleat enumeration of all particulars necessary to salvation; yea, whatsoever is required to Ministerial perfection, is to be found in the Scripture, which is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, &c. But what perversenesse is this, that there should be such discord between mens opinion and practice herein? Many that stiffely maintain the all-sufficiency of the word of God, yet practically condemne it of insufficiency, by bestowing the greatest part of their time and paines in study, upon humane Writers, preposterously proceeding in their method of Divinity, scarce allowing the tenth part of

of their labours upon the searching of the sacred Scriptures. Yea, what shame is it that some are more affected with the poetical straines of *Hesiod*, *Homer* or *Aristophanes*, then with the expressions of *Isaiah*s or *Jeremiah*s prophecies? and take more liking to *Pindar*'s Poems, then *David*'s Psalmes? or preferring *Seneca*'s sententious writings before the *Proverbs* of *Solomon*? Humane learning indeed ought not to be undervalued, it being the best ornament of mankind, and most befitting a man; the richest jewel we are capable of in this life, next to grace and holinesse, (which onely takes place above learning as above all other excellencies,) far more precious then wealth, or strength, or honour; but yet let humane studies keep their places, and not take the wall of the holy scriptures. As we may not dash out all humane writings with one stroak: so we must not advance the writings of men above the writings of God, nor make them equal with the holy Oracles of divine indictment. Let us take heed of that guilfull spirit, which clamoureth against books, and book-learning, and yet esteemeth and honoureth any rotten and stinking Pamphlet, full of errours and void of truth, equally with the word

of God. Let us give prooffe by our praetise to the truth of this assertion, that the Scripture it selfe is able to make us wise unto salvation, and to make a man of God, a Prophet, or a Teacher, essentially perfect, thoroughly, or substantially furnished to all good works, for all ministerial administrations. Those that in their hearts are more in love with *humane writings*, then the *Divine scriptures*, do secretly accuse and condemn the Scriptures of *imperfection*, and by the best of their studies obtaine but a *humane divinity* at the best, whereby themselves grow no better then *humane Divines*. As all rivers run into the maine Ocean, so let all our studies run into the *Scriptures*, which are the *Ocean* of all true knowledg and pure wisdom. Wee may allow to other Authors a *subserviency* to Divinity, but allow them a *predominancy* we may not. *Psalm* 119. 98, 99, 100.

XLIII.

Self-exaltation.

Gen. 4. 7. *If thou do well, shalt thou not bee accepted? and if thou dost not well, sin lyeth at the doore: and unto thee shall be his desire, and thou shalt rule over him.*

THe plainest and easiest exposition, most pertinent and proper to the scope, best suting with the context, and rendring the mind of God in these words, is this: *If thou dost well. art thou not exalted, or lifted up? and if thou dost not well, sin, or the punishment of sin, (by a Metonymia, as Piscator excellently noteth, and as the word חַטָּאת, my sin, is afterwards used by Cain himselfe for his punishment, ver. 13.) lyeth at the doore; yet Abel shall bee subject unto thee, or his desire shall be unto thee, and thou shalt rule over him.* Cain was very wroth with God that his sacrifice was so slighted, when Abels was accepted. But here God tells him the true reason of it; that it was because he was exalted, or lifted up in himselfe with his sacrifice in his owne con-

ceit, and therefore he was justly punished in the rejecting of his offering. This punishment is just upon thee, and greater punishment may presently overtake thee. The Hebrew word נשׂוּ favoureth this sense, yea, holds it forth fully. For, נשׂוּ signifieth *elezare, exaltare*. It is the nature of *Cain*, and of all *Cainites*, faithless hypocrites, justiciaries, to put some excellency upon their owne performances, to bee *exalted and lifted up* for their duties, when they think they have done well, and yet they have not repented of their sins and evil deeds. *Prov.* 30. 12, 13. Likewise on Gods part, it is usual to reprove them for their *pride*, and selfe-admired righteousness, to shew them their *hypocrisie*, and to punish them for their wickedness. All duties done with *selfe-exaltation* are justly rejected of God, be they never so glorious, yea God will punish men for the same. *Pf.* 50 8 9, 21. *Zech.* 7. 5, 6. *Isai.* 1. 10. 11. 12, 13, 14, 15. chap. 58 3, 4. Hypocrites think by their good works to ingage God to them, and that God doth them wrong, if he receives not their offerings, as *Cain* here; but God abhors both them and their performances. *Faith* and *boasting* are diametrically opposite, and where *Faith* is, there
can

can be no *boasting*, as is evident from *Rom.* 3.27. and *1 Cor.* 1,29. *Abel* offered in Faith *Heb.* 11. 4. a more excellent sacrifice then *Cain*; and *Cain* contrarily offered without faith, and boasted in his offering. Thus it is, the more faith, & the lesse boasting, the more excellent is the sacrifice before God ever. *Abel* and *Cain* are the first patterns of the two sorts of men in the world, the former of all *believing* Saints, the latter of all *unbelieving*, self-willed, proud and self-conceited sinners. Selfe conceit is as great a sin as any sin whatsoever, and overthrowes all good duties; it is worse then murder or adultery, being absolutely an enemy to faith. *Cains* sacrifice was refused before he murdered his brother, and only because he wanted *faith in Christ*, and was exalted and lifted up for his sacrifice, not being humbled for the natural wickednesse of his heart. We see still every day, that wicked men (like unto *Cain* in all points) are nothing humbled for their greatest sins, and yet much lifted up for their least duties. *Cain* thought so marvellous well of his person and performante, that he expected to be honoured and dignified of God, looking for great thanks for his sacrifice; whereas *Abel* was poor in spirit, of a broken and contrite

trite heart, and durst not look upon his own worth or merit, but saw a need of Christ, relying upon his merit and mercy. Hee humbled himselfe not onely before God, but below his brother *Cain*, even as a wife subjects her self to her husbands authority, as these words import; *his desire shall be unto thee, or he shall be subject unto thee, and thou shalt rule over him*; which phrase is before used of the womans subjection to her husband, chap. 3. verse 16. But *Cain* on the other hand was wonderfull cocket, and scorns that he, the elder brother, should have his brave sacrifice so slighted, and gets upon his proud tip-toes, ready to quarrel and dispute the case with God himselfe, in great fume and fury. Therefore the Lord here justifieth himselfe in his proceedings, and accuseth *Cain*; to take down the swelling tympany of his proud spirit, he tells him, *That when he did well, he was puffed up for it, and therefore the punishment was ready for him*. O *Cain*, (said God) thy sacrifice is justly rejected, as a punishment of thy selfe exaltation. If thou wilt contend with me, come on. and enter into the lists; thou wilt be considered for thy works, and therefore I will deal with thee according to thy works. Thou that art so proud
of

„ of thy good deeds, must know that thou
 „ hast not yet satisfied mee for thy evill
 „ deeds. Let me call thee to a reckoning
 „ for the wickednesse of thy heart. Out
 „ of thine owne mouth I condemne thee.
 „ Pay me first for thy sins and evill worke,
 „ and then I will pay thee for thy sacri-
 „ fices, and for thy good works.

The common English translation will
 afford the same Interpretion, and may carry
 the same sense : *If thou dost well, shalt thou*

not be accepted ? God speaketh this suite-
 „ bly to *Cains* disposition and affection,
 „ thus : Thou thinkst, O *Cain*, that if
 „ thou dost well, thou shalt be accepted
 „ for thy deed done ; but I tell thee ano-
 „ ther tale, (sceing thou standest upon
 „ such termes) That if thou repentest not of
 „ thy naturall wickednesse, I may justly
 „ send thee to Hell presently ; yea, thou
 „ wilt fall from sin to sin, and bring eter-
 „ nall punishment and destruction upon
 „ thy selfe, *thy punishment lies at the doore.*

This is a faire warning, and thus the words
 have a secret Sarcasme, and a bitter ex-
 probration of his *selfe-conceited righteous-*
nesse, touching him to the quick, and gaul-
 ling him at the very heart, because hee
 sought to justifie himselfe *ex opere operato,*
 by

by his own merit without a Christ. Certainly this was *Cains* fond and false conceit, that he should be *accepted for his Will doing*. However, yet God allowes *Caine* a temporall superiority over *Abel*, as *Eſau* also afterwards was above *Jacob* in the world. This is all that Hypocrites may expect for their hypocriticall religion. *Abel shall be ſubject to thee, and thou ſhalt rule over him*. Wicked men may have the better end of the ſtaffe in this world. God affords them temporall eminencie, ſecular dignity, worldly accommodations, outward advantages, profits, pleasures, applauſe, honour, wealth and things of this nature, *Pſal. 73. 4, 5, 6, 7, 8, 9, 10*. Much good may it doe them. This is all their reward, and *they have their reward*, *Matth. 6. 2. 5.* a goodly boone, a bone for dogs to gnaw upon and to fight for. Such wages are good enough for ſuch worke, and for ſuch workmen.

XLIV.

Spirituell Preservation.

Ep. Jude ver 1. *To them that are sanctified by God the Father, and preserved in Jesus Christ.*

ALl they that are sanctified by God the Father, may expect assuredly to be preserved in Jesus Christ.

1. By vertue of their relation to the Father, whose children they are. *Isa. 63. 15, 16.* 2. By their union with Christ. *1 Cor. 6. 17.* 3. By their daily converse with God. *Gen. 17. 1.* 4. By the inward operation of the Spirit. *John 14. 26.* 5. By the continuall influence of Christ upon their hearts. *John 15. 4, 5.* 6. By an inward application of the Ordinances. *1 Thes. 5. 20.* 7. By continuall exercises of grace. *1 Tim. 4. 7. Hebrew. 5. 14.* 8. By constant fellowship and conversation with the Saints. *1 John 1. 3. Hebr. 3. 13.*

XLV. The

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The Babylonian Captivity.

Ezek. 12. 13. And I will bring him to Babylon, to the Land of the Caldeans, yet shall he not see it, though hee shall die there.

THis threatning concerneth Zedekiah, who was then King in Jerusalem: And here are two great doubts to be cleared, or two riddles to be unridled. First; how he could die in Babylon, and yet not see it? To which we must answer that the Babylonians did put out the eyes of Zedekiah, and so carried him to Babylon bound with fetters of brasse, 2 King. 25. 7. But yet he saw the King of Babylon before his eyes were put out, as Jeremy prophesied, c. 32. 4. and c. 34. 3. though he did not see the Land of Babylon. The wicked Jewes (be like) counted Jeremy and Ezekiel to be a couple of lying Prophets, that could not agree in their words, not understanding the meaning of them. Yet they both agreed. For Jeremy said, he should see the King of Babylon, and so it came to passe; and Eze-
kiel

kiel said, he should not see the Land of Babylon, though he should die there, and so it fell out.

Secondly; how strange seemes this, that Ezekiel threatens the Captivity of Babylon, when himselfe and Gods people were at this time already in the Captivity, as it is plaine from the first chapter the first verse? To solve this doubt, we must know there were severall captivities successively one after another. The first was onely by the servants of Nebuchadnezzar in the reigne of Jehoiakim King of Jerusalem, (2 King. 24. 10. 11.) who was carried away captive to Babylon, and then this Zedekiah being his fathers brother, and being otherwise called Mattaniah, was made King in his stead. (*Ibid.* vers. 17, 18.) At this first captivitie Ezekiel was carried away to Babylon among the rest of the captives, and being there he prophesied, that King Zedekiah (*alias* Mattaniah) should not escape by his rebellion, and fare no better then his Uncle did before him. And accordingly it befell him. For there was another Captivitie managed afterwards by King Nebuchadnezzar himselfe in Person, when Zedekiah rebelled against him, which may be read at large 2 King. 24. 20. c.

25. 1. &c. Seewhat followeth in the next note upon *Jer.* 52. 28.

XLVI.

The Babylonian Captivity.

Jer. 52. 28. *This is the people whom Nebuchadnezzar carried away captive in the seventh yeare, three thousand Jewes and three and twentie.*

THIS was the first Abduction into Babylon, after which they were at severall other times carried captives, some at one time, and some at another. For *Zedekiah* (who was now left under homage to the King of Babylon) afterwards rebelled against him *vers.* 3. whereupon *Nebuchadnezzar* besieged *Jerusalem*, and took it, *vers.* 4, 5, 6, 7, 8, 9. Which was done after, although it be here related before, by an usuall figure called *Hysteron Proteron*, whereby things are onely related, but not in the same order of time as they were done. But the Chronologicall order of the severall Abductions seems plainly to lye thus: *The first in the seventh year*

yeare of *Nebuchadnezzar* by his servants
vers. 28. when King *Jehoiakim* surrendered
 himselfe and the City. This was a year in
 doing, begun in the seventh yeare, and fi-
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 up in the eleventh year of *Zedekiah's* reign,
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 The first Captivity fell out in the seventh
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 it is plaine that seven and eleven make just
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 ground, *vers.* 13, 14. &c. The fourth and
 last was in the three and twentieth yeare of
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Jewish Nation. Thus by little and little *Jerusalem* was ruined, and many gleanings passed upon her, till she was deprived of all her glory, beauty and bravery.

These foure severall turnes are thus exactly and palpably distinguished in this chapter. But observe that the third and fourth were so near together, that they may well runne into one. Neither doe I finde any thing but the ruining of *Jerusalem* mentioned at the third bout; so that I am apt to thinke at that time no people was carried away, but onely at three times which are specified and related Chronologically, *vers.* 28, 29, 30.

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seven thousand are accounted by themselves a part, *vers.* 16. abstracting therein, three thousand and odd of the tribe of Judah, and adding another thousand more over and besides the said account, *vers.* 16. Let us not stumble at it, that the number of the captives is so small, when we consider the numerousnesse and populousnesse of Jerusalem. For the Scriptures in this history do onely reckon the most considerable persons, as appeareth evidently from 2 King. 24. 14, 15, 16. the rest were not so much taken notice of, and the poorer sort escaped better then the richer, as wee read in this chapter *vers.* 16. and besides many fled away into Egypt, and multitudes were scattered into other Nations.

XLVII.

The Soules Rest.

Jer. 50. 6. *They have forgotten their resting place.*

GOD is the onely resting place of our Soules, and he that doth truly believe in God, sendeth his soule out of himselfe, and out of all creatures, to rest onely in God, and seeketh no rest any where else.

But whosoever seeketh *rest* in lusts and pleasures, or any false wayes of Religion, or in any other thing whatsoever, his soule forsakes his *resting-place*, and sits down besides the cushion, as the Proverb is. He also that sets up his *rest* in high honours and preferments, or in riches, wealth and treasures, being never better pleased then when these things come in with a plentiful stream, *forgetteth his resting place*. Is that man a fit person to lie in beds of downe trimmed with embroidered hangings, clothed with cambrick sheetes, and velvet coverlets, that hath with the swine soiled himselfe in puddles, or upon dunghills in his drunken humours, or hath the scab or Leprosie upon him, or is full of crawling vermine? No sure. Much lesse is that man fit to rest in Gods bosome, that walloweth with the sow in the mire, and returnes with the dog to the vomit, unlesse he be cleansed from his filthiness. Carnal pleasures and fleshly delights are great enemies to the enjoyment of God, and Paul testifies, that *fleshy lusts war against the soul*, because they keep the soule from the *center of rest*, that is, from resting in God. Verily he that hath his bosome full of lousie lusts, or hath the itch of Ambition upon him, is not fit for the presence-chamber of the Lord,

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Compare *Pf. 116.7. Mat. 11.28. 29.*

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Mans mistaking thoughts.

Jo. 16.2. Whosoever killeth you will think that he doth God good service.

IF matters not so much what *Men* think of us, as what *God* thinks of us. Some are ready to say, when they are exhorted unto holinesse; *Men will think I am singular, if I live thus strictly, or that I am an hypocrite; and if I keep not company with my companions in their wonted wayes, they wil think I am proud and scornfull; if I read the bible, and speak of Gods word, they will think I love to be seen and to shew my selfe.* But what art thou the worse if men have evil thoughts of thee fasly without cause? Thou ought'st nevertheless to do that which is good, though men think evil, or speak evil of thee for doing good. Yea, if men should think of us, that it were a good deed to kill us for our religion, yet notwithstanding we must not therefore forsake the duties of religion. They that have evil thoughts of us for being good, or doing good, may wrong us, but

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cannot hurt us; they onely hurt themselves in wronging us. Although they think to do God service by it, yet they shall find and feel one day what disservice they have done to God and to their own souls for ever. Their good meaning cannot make good their ill dealing with Gods people; good meanings doe not, and cannot excuse bad actings. The Jewes zeale against Christ and Gospel light will avail them nothing. The worst of sins are ushered in by good meanings; Jeroboam pretended a good meaning, when he set up the Calves at Dan and Bethel, saying, Behold thy God O Israel, which brought thee up out of the land of Egypt. 1 Kings 12. 28. His meaning was not to cashier or cast off the true God, but to set him forth by some visible resemblance, thinking this might be as good a way of religion as the Ark and Cherubims at Jerusalem. Aaron with the Israelites in the Wilderness pretended also a good meaning, intending nothing else but to worship the true God in, at, and by or through the golden Calf, Exod. 32. 4, 5. So Micah and his mother had a good meaning when they erected an Ephod and Teraphim for the service of the true God. Judg. 17. 3, 13. It was with a good meaning that the Jewes called

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raels little ones, and rip up their women with child; he had so good an opinion of himself, that he snufft at it, saying, what ! is thy servant a dog? &c.

XLIX.

Matter of Prayer.

Rom. 8.26 *We know not what we should pray for as we ought.*

IT is the case of the most holy man alive, to want matter for prayer at some times; but it is the case of unholy and unregenerate persons at all times to want matter for prayer; yea, then when their mouths are full of words of praier, yet their hearts are empty of the true spiritual matter of praier. A Saint Sometimes knows not what he should pray for as he ought; a sinner Never knows what he should pray for as he ought, and is destitute of holy matter, and ignorant of the spiritual nature of praier. It is a common excuse with men to say: *we know not what or how to pray.* Men might learne from children how to pray to the heavenly Father, and should goe to God as children goe to their parents for every thing they need, which Paul seemes to intimate, *ver, e 14. 15. 16.* Every one

one can make requests to men, to friends, to great ones, and to rich ones, with most earnest suits, and why not as well to God? Let us goe to God as to a *mighty friend*, able and willing to relieve us, and let us goe by the hand of that great *Favourite* the Lord Jesus, to whom we must trust for assistance, audience and acceptance. Though thy tongue stammer, and thy lips stagger, yet let not thy heart startle, nor thy faith stumble. Put thy selfe upon the spirits help, and he will freely help thine infirmities. Hee will shew thee *thy sins*, to afford thee matter of *confession*; he will shew thee *thy wants*, to give thee matter of *Petition* and supplication; he will shew thee *Gods mercies* and blessings, to yield thee matter of *thanksgiving*; he will shew thee the *Churches miseries* and necessities, to furnish thee with matter of *intercession*; so that thou shalt have *store* of matter for a *stock* of Prayer, when thou seest the infinite sums of thy sins to *confesse* and crave pardon for; thy manifold wants and needs to *beg a supply*; Gods innumerable blessings to *praise* his name; the great distresses of Gods people to *intercede* for them. The spirit will not leave thee dry and barren in thy addresses unto God.

L.

Carnal Mirth.

Eccles. 7. 6, *As the crackling of thornes under a pot, so is the laughter of the fool.*

THe mad *mirth* of the mad and merry *Blades* of the world is not solid, nor long lasting. They live a little while in mirth and *jovial joy* singing and revelling with a pleasant spleen, as if their harvest would ever last, and never have an end; or as if their life were but a *May-game*, or a play of a merry Comedy. But their joful Comedy must soon be turned into a doleful Tragedy, when God sends them an heavy heart, when griefe and trouble drawes *furrowes* in their faces; and then they look as if they were yeaned into the world to act a sad mans part upon the stage. Thus they shift their parts and persons; and sometimes their sides are ready to break with laughter, and by and by their belly is ready to burst with heavineise of heart. The loud laughs of carnal mirth is very fatly compared to the *crackling f. hornes under a pot*, which make a great noise, and as soon

as they are kindled make a great blaze of flaming fire, but it is quickly out; even like a *wisp of straw* which suddenly flasheth all of a fire, but presently goeth out and dyeth. Loud laughter is a signe of a foolish heart, and is most uncomely in man or woman. The very *noyse of loud laughter*, if it be well observed, doth much resemble the *noyse of thornes crackling under a pot*, being set on fire.

LI.

Contempt of Death.

1 Sam. 15. 32. *And Agag said, surely the bitternesse of death is past.*

Either this was his false hope, thinking now he should escape death, and that the worst was past now, because he was fetched away from the Kings guard of Souldiers to *Samuel* the Prophet. who was *Vir togatus*. a man of peace, whereupon hee might haply conclude that his life should be saved: or if the messengers told him why he was sent for. then hereby he expressed his false courage, speaking this out of stomack, intimating his resolutenesse and contempt of death

death, that he was resolved to die bravely as it became a king. He made nothing of death, but in his bravery and gallantry he put it off thus; *Surely the bitterness of death is past: as if he should say, I am not a coward, I care not for death, I can look death in the face. O carnal gallantry! Thus many a man Agag-like may condemn death, and all Gods judgements out of stoutness and stiffnesse of heart. But a true believing Christian may graciously despise death, and say thus from a principle of faith, and from certaine hopes of heaven: Surely the bitternesse of death is past. For certainly Christ by his death hath taken away the bitternesse of death: and hath sweetly perfumed our graves by the burial of his own body, that we shall taste nothing but the sweetness of death, and we may now say courageously and triumphantly, not onely as Agag did, Surely the bitternesse of death is past; but as Paul, O death where is thy sting, &c. 1 Cor. 15. 55. and to me to dye is gaine. Phil. 1. 21.*

LII. Gods

LII.

Gods wisdom in the Gospel.

1 Cor. 1. 25. *The foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men.*

That is, the Gospel of Christ, which is counted but foolishnes and weaknes in the opinion of the wicked men of the world, is wiser then all humane wisdom, and stronger then all humane strength, and is beyond the reach of the highest wit or strength of man. God discovers more profound and sublime wisdom in the Gospel (though it be counted absurd, ridiculous and foolish) then the greatest Politicians in their greatest policies, or the rarest Philosophers in their deepest speculations. There is more acutenesse in the least finger of Divinity, then in the whole body of Philosophy. O what desperate and horrible impiety is it to ascribe foolishnesse to God! as most men, yea, learned men do in despising the word of God as a foolish thing! If a godly Christian do but offer to speak seriously of God and of Christ to the high-trotters of the world;

world, how ridiculous is it to them, and how do they laugh at such a man, if not to his face, yet behind his back! Such is the *athiestical* nature of mans heart, that sinful man accounteth the word of God, and all the wayes of God meer foolishness, and (with trembling be it spoken) accounteth God himselfe a fool. This is the most dreadful blasphemy, and most pestilent heresie in the hearts of all that slight Christ in the Gospel. *Christ crucified was unto the Jewes a stumbling-block, and unto the Greeks foolishnesse, verse 23.*

L III.

The power of Christs Resurrection.

Phil. 3. 10. That I may know him, and the power of his resurrection.

THE great power of Christs Resurrection doth exert it selfe marvellously towards us in the whole course of our Christian conversation.

First, to raise the soule dead in sins and trespasses. *Eph. 2. 1, 5.* causing it to live in grace and holiness. *Rom 6. 4, 5, 6.*

Secondly, to lift us out of tentations under

der which the soul is buried. 2 *Cor.* 4. 14.

Thirdly, to help us out of desertions wherewith the soul is sometimes over whelmed 2 *Cor.* 12. 9.

Fourthly, to restore us again after we are faln into sin. *Rom.* 8. 33, 34.

Fifthly, to comfort us in all our afflictions. For we can never be brought lower then when Christ was layd in the grave, &c.

Sixthly, to justifie us for ever. *Rom.* 4. 25.

Seventhly, to assure us of our Resurrection from the grave, whereof his resurrection is as a pledge or pawa. 1 *Cor.* 15. 12. & 20.

Eighthly, to accomplish our perfection in every good work. *Heb.* 13. 20, 21.

All these eight things are the most glorious effects of Christs resurrection applyed in the power of it in the hearts of Saints by the inward operation of the Spirit.

LIILL

LIV.

Misconstruction of Afflictions.

Job 4.6,7. *Is not this thy fear, the confidence, the uprightness of thy wayes, and thy hope?*

Here Eliphaz doth charge Job with hypocrisie and impiety to his face, because his confidence in his religion, & his hope in the uprightness of his wayes proved false and deceitful, as at leastwise Eliphaz interprets the matter. Piscator rendreth it thus: *Annon religio tua erat spes tua?annon expectatio tua erat integritas viarum tuarum?* Was not thy religion thy hope? and the integrity of thy wayes thy expectation? that is, thou didst hope that God would alwayes favour thee for thy religion, because thou thoughtest thou didst fear God; and now thy hope hath deceived thee, and it doth appear that thy religion was not sincere, but that thou art full of hypocrisie. In this manner Eliphaz impeacheth Job, he leads the dance, and the other two friends dance after his pipe; as Bildad the Shuhite,
 .chap.

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XLIX.

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Eccles. 7. 6, *As the crackling of thornes under a pot, so is the laughter of the fool.*

THe mad *mirth* of the mad and merry *Blades* of the world is not solid, nor long lasting. They live a little while in mirth and jovial joy singing and revelling with a pleasant spleen, as if their harvest would ever last, and never have an end; or as if their life were but a *May-game*, or a play of a merry Comedy. But their jovial Comedy must soon be turned into a doleful Tragedy, when God sends them an heavy heart, when grieve and trouble drawes furrowes in their faces; and then they look as if they were yeaned into the world to act a sad mans part upon the stage. Thus they shift their parts and persons; and sometimes their sides are ready to break with laughter, and by and by their belly is ready to burst with heaviness of heart. The loud laughs of carnal mirth is very fitly compared to the *crackling of thornes under a pot*, which make a great noise, and as soon

as they are kindled make a great blaze of flaming fire, but it is quickly out; even like a *wisp of straw* which suddenly flasheth all of a fire, but presently goeth out and dyeth. Loud laughter is a signe of a foolish heart, and is most uncomely in man or woman. The very *noyse of loud laughter*, if it be well observed, doth much resemble the *noyse of thornes crackling under a pot*, being set on fire.

LI.

Contempt of Death.

1 Sam. 15. 32. *And Agag said, surely the bitternesse of death is past.*

Either this was his false hope; thinking now he should escape death, and that the worst was past now, because he was fetched away from the Kings guard of Souldiers to *Samuel* the Prophet, who was *Vir togatus*, a man of peace, wher upon hee might haply conclude that his life should be saved: or if the messengers told him why he was sent for, then hereby he expressed his false courage, speaking this out of stomack, intimating his resolutenesse and contempt of death

death, that he was resolved to die bravely as it became a king. He made nothing of death, but in his bravery and gallantry he put it off thus; *Surely the bitterness of death is past: as if he should say, I am not a coward, I care not for death, I can look death in the face. O carnal gallantry! Thus many a man Agag-like may condemn death, and all Gods judgements out of stoutness and stiffnesse of heart. But a true believing Christian may graciously despise death, and say thus from a principle of faith, and from certaine hopes of heaven: Surely the bitterness of death is past.* For certainly Christ by his death hath taken away the bitterness of death: and hath sweetly perfumed our graves by the burial of his own body, that we shall taste nothing but the sweetness of death, and we may now say courageously and triumphantly, not onely as Agag did; *Surely the bitterness of death is past;* but as Paul, *O death where is thy sting, &c. 1 Cor. 15. 55. And to me to dye is gaine. Phil. 1. 21.*

LII, Gods

LII.

Gods wisdom in the Gospel.

1 Cor. 1. 25. *The foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men.*

That is, the Gospel of Christ, which is counted but foolishnes and weaknes in the opinion of the wicked men of the world, is wiser then all humane wisdom, and stronger then all humane strength, and is beyond the reach of the highest wit or strength of man. God discovers more profound and sublime wisdom in the Gospel (though it be counted absurd, ridiculous and foolish) then the greatest Politicians in their greatest policies, or the rarest Philosophers in their deepest speculations. There is more acutenesse in the least finger of Divinity, then in the whole body of Philosophy. O what desperate and horrible impiety is it to ascribe foolishnesse to God! as most men, yea, learned men do in despising the word of God as a foolish thing! If a godly Christian do but offer to speak seriously of God and of Christ to the high-trotters of the world;

world, how ridiculous is it to them, and how do they laugh at such a man, if not to his face, yet behind his back! Such is the *athiestical* nature of mans heart, that sinful man accounteth the word of God, and all the wayes of God meer foolishness, and (with trembling be it spoken) accounteth God himselfe a fool. This is the most dreadful blasphemy, and most pestilent heresie in the hearts of all that slight Christ in the Gospel. *Christ crucified was unto the Jewes a stumbling-block, and unto the Greeks foolishnesse,* verse 23.

III.

The power of Christs Resurrection.

Phil. 3. 10. That I may know him, and the power of his resurrection.

THe great power of Christs Resurrection doth exert it selfe marvellously towards us in the whole course of our Christian conversation.

First, to raise the soule dead in sins and trespasses. *Eph. 2. 1, 5.* causing it to live in grace and holiness. *Rom 6. 4, 5, 6.*

Secondly, to lift us out of tentations under

der which the soul is buried. 2 Cor. 4. 14.

Thirdly, to help us out of desertions wherewith the soul is sometimes over whelmed 2 Cor. 12. 9.

Fourthly, to restore us again after we are fallen into sin. Rom. 8. 33, 34.

Fifthly, to comfort us in all our afflictions. For we can never be brought lower then when Christ was layd in the grave, &c.

Sixthly, to justifie us for ever. Rom. 4. 25.

Seventhly, to assure us of our Resurrection from the grave, whereof his resurrection is as a pledge or pawn. 1 Cor. 15. 12. & 20.

Eighthly, to accomplish our perfection in every good work. Heb. 13. 20, 21.

All these eight things are the most glorious effects of Christs resurrection applyed in the power of it in the hearts of Saints by the inward operation of the Spirit.

LIV.

Misconstruction of Afflictions.

Job 4. 6, 7. *Is not this thy fear, the confidence, the uprightnesse of thy wayes, and thy hope?*

HERE *Eliphaz* doth charge *Job* with *hypocrisie* and *impiety* to his face, because his confidence in his religion, & his hope in the uprightnesse of his wayes proved false and deceitful, as at leastwise *Eliphaz* interprets the matter. *Piscator* rendreth it thus: *Annon religio tua erat spes tua? non expectatio tua erat integritas viarum tuarum? Was not thy religion thy hope? and the integrity of thy wayes thy expectation?* that is, thou didst hope that God would alwayes favour thee for thy religion, because thou thoughtest thou didst fear God; and now thy hope hath deceived thee, and it doth appear that thy religion was not sincere, but that thou art full of *hypocrisie*. In this manner *Eliphaz* impeacheth *Job*, he leads the dance, and the other two friends dance after his pipe; as *Bildab* the *Shuhite*, chap.

chap. 8. 6, and Zophar the Naamathite, ch. 11. 14, 20. It may well seeme very strange to us, that these three good men, yea able and wise men (whose sayings are canonized in this book, and are full of excellent holinesse) should be in so great an error concerning *Jobs* case. Certainly it was for want of experience, that they were so mistaken in their judgements, haply they had never in their lives met with such an extraordinary case of an afflicted Saint as *Job* was, and they gave their verdict according to their ordinary observations of Gods dealings. And it is true, that usually and ordinarily *misery is a punishment of iniquity*. But *Jobs* affliction was an exception from the common way of Gods dispensation, and this heavy affliction was not for any actual transgression, though for his naturall corruption hee deserved the same. I am perswaded that the *Doctrine of the Gospel* was not so fully and clearely revealed unto them as unto us, but was a mysterie hid from their eyes, and that such great afflictions upon godly persons were more unusual in those dayes; & amongst them, as we may perceive by the words of *Bildad*, which are short, and sharp, angrie and taunting. chap. 18. 4. *Shall the*
K earth

earth be forsaken for thee? Shall the rock be removed out of his place? As much as to say, What dost thou make of thy selfe Job, what an absurd thing is this, that thou holdest thy selfe upright and innocent under the manifest tokens of Gods displeasure upon thee? Dost thou think God for thy sake hath changed the usual order and method of his proceedings in the passages of his providence, which are as sure and fast as the earth, and as the rock? Will he change his way for thee? Will he take a new course with thee, and deale other ways with thee then with all other men in the world? What a proud conceit is this in thee? We see that good men may mis-plead providences, and misconstrue the actings of God in the world, as well as the speakings of God in the word. These good men upon their best experience and observation had gathered this conclusion, That great afflictions were always inflicted for great sinnes; not allowing cases of tryal and exercise, when God afflicts his people to prove and exercise their graces, their faith, patience, humility, perseverance, and sincerity, which was the case of Job. It may be wondred at, that they did not remember the case of Abel, the Father of all the Martyrs in the world; sure it was not unknown

to them how he was persecuted and slaine for his holinesse. Probably they did not think upon it, nor consider it in this heat of disputation, else it might have given them much light in this matter. But God now and then leaves his people in a *mist of darknesse* in some point or other. The best and wisest of men are subject to mistake in their judgements, and to miscarry in their practises. Therefore we must neither rest in other mens judgments, be they never so able persons, nor set up our tribunal of rigid censure, with fire and sword to cut off mens errors and mistakes, which rather crave our *pity* then deserve our *anger*. A godly man may verily think himselfe to bee in the truth, when he is in an error, as *Jobs* three friends; and may verily believe another to bee in an error who hath the truth on his side, as *Job* had. *Psalm* 19. 12. Withall it must be noted; that *plurality of voices* even among godly men is no sound argument to prove the truth of an assertion or opinion. For here were *three to one*, and *one Job* was in the right, when his *three* friends were in the wrong. It matters not how many or how few hold an opinion, but upon what grounds it is held. *Exodus* 23. 2. Neither must we step into the footsteps

K 2

of

of the holy Fathers in every thing, for in many things they may slip aside from the truth, many of them. Let me but add one note more, that sometimes the best of men may be reputed hypocrites, not only among the wicked, but even among the godly, as holy *Job* here. But hypocrisie is an *heart-sin*, fittest to be judged by the *heart-Searcher*. *Matth. 7. 7. Jer. 7. 9, 10.*

L V.

God is a Rock.

Psal. 18. 2. The Lord is my Rock, &c.

WE in our Countries are not so sensible of the elegance and emphasis of the phrase, as the *Jewes* in their Country, because we know not the use of *Rocks* so well as they did. Their *rocks* were their security when they were invaded by the enemies, and in them they were wont to hide themselves, being unaccessable to those that were not acquainted with the passage unto them, so that no enemy could well find them out, or approach near unto them. We read *2 Sam. 24. 2.* that *David* sought for shelter in the rocks of the wild-goats,

goats, where *Saul* sought for him. See also *1 Samuel* 13. 6. But *David* making use of those rocks, did not altogether trust in them for safety. but bethought himself of a better rock, looking to the highest rock of ages, and in the midst of the craggy rocks he was wont to think thus with himselfe: *Alas ! these are but poor and weak Rockes to save or secure me from harme, if the Lord be not my Rock.* And now being delivered from all his enemies (as wee read in the title of this Psalme) he attributes his deliverance not to the hard and flinty rocks on earth, but to the everlasting rock in heaven. Compare *Psal.* 61. 2. & 62. 2. 6, 7. *Deuteronomy* 32. 4. & 31. 37. *Psalme* 94. 22.

LVI.

Desire is more then deed.

Matth. 5. 28. *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

IF sinfull desires and lustfull looks bee esteemed as bad as adultery committed in the

the judgement of God; sure then by the rule of contraries, *holy desires* and gracious endeavours are taken for grace and holiness in the sight of God: God is a *spirit* and regards more what we do for him or against him with our *spirits* inwardly, then with our *bodies* outwardly. We find 1 *Joh.* 3. 15. that the *hatred* of the heart is accounted as bad as actual *Murder*; certainly then an inward *love* to, and *longing* after holiness, will be accounted *holiness* with God. *Isai.* 26.8. 2 *Cor.* 8.12. Provided that our desires be not onely verbal and lazy desires, but real and industrious in the use of the means to holiness. *Prov.* 13.4.

LVII.

Corrupt judgement.

Isai. 5.20. *Wo unto them that call evill good, and good evill.*

AS those that have the *Jaundise* see all things yellow by reason of the humour of that disease, corrupting the sight, by the overflowing of the gall over the whole body: so men of *corrupt minds* misjudge

judge of matters and persons, and are not able to deliver a right judgement according to truth, but judge according to their fancies. A blind man can see no more light at noon-day then at midnight, and must needs mistake day for night, and night for day.

LVIII.

Mans Nothingnesse.

*Psalme 8. 4. What is man that thou art
mindfull of him? &c.*

PHilosophers set out man in his excellency, but Saints set out themselves, and all men in their nothingnesse and vanity. Man is called *μικρόκοσμος*, a little world, and the world a great man. One called God, an immortal man, and man a mortal God. Another calls him all things, because he partakes of the nature of plants, of beasts, and of spiritual creatures. *Favorinus* marvelled at nothing in the world but man, and at nothing in man besides his mind. *Abdala* the Saracen king of *Toledo* being asked what he most wondred at upon the stage of the

K 4. world,

world? answered, Man. But these were ignorant of Gods word, and of *Mans* *sinne*, and of the matter that *Man* was made of. But wee that know *God* in his most excellent glory, and *Man* in his baseness and vanity, turned from his innocency to iniquity, must acknowledge our selves to be lesse then the least of Gods mercies. *Gen. 18. 27. 1c. 32. 9. Psal. 39. 5.*

LIX.

Peaceablenesse.

Heb. 12. 14. Follow peace with all men.

GOD hath not created man armed with *destructive* weapons, but man is made *naked*; to teach us by our make, that man should not be a fighting creature, but a peaceable. God hath given armour and weapons, offensive and defensive to other creatures, as prickles, tallons, tusks, horns, and hoofs, as weapons to offend; and shels, crusts, fleeces, feathers, scales, and thick hides as shields to defend; whereas man is naturally unarmed, and is faine to borrow armes from other creatures both for offence

fence and defence in fighting, as clubs, bows and arrows, swords and guns, sheilds and buff-coats, &c.

Let us consider this to provoke us to *follow peace with all men*, and let us love to live peaceably, and not sting all that touch us, like the *hedge-hog* with his pricks, or scratch one another like the *cats* with their claws, or flay and rent one another like *wild bores* with their tuskes, or teare like wolves and lions, or push and thrust or gore others like *wild bulls*, or mad unicornes with their hornes. Let *man* prove himself *man* made for peace, and not for war. But some men are not of *Dauids* temper. *Psal.* 120.7. (*I am for peace, or a man of peace,*) but rather of the breed of his adversaries; (*when I speak, they are for war,*) as unquiet as *Ishmael*, of whom the Angel told *Hagar*, *Gen.* 16.12. that he would be a *wild man*, his hand against every man, and every mans hand against him, &c. Compare *Matth.* 5.9.

L X.

Saints are more then Men.

1 Cor. 3.3. *Are yee not carnal and walk as men, or according to man?*

IT is a common excuse among men to cloak and cover their sins and corruptions with this saying, *We are but men: Homo sum, humani à me nihil alienum puto, &c.* But Saints should not *walk as men*, and a Christians excellency should excell the excellency of a *meere man*. If we can doe and suffer no more then other men, we are yet carnal. *Pf* 9.20 Sinners think themselves above men, yea put themselves above God, though they be but men, and scarce men, but more like brut beasts. But Saints are *partakers of the divine nature*. 2 *Pet.* 1.4. And by regeneration a Saint is raised a degree above a man, and his carriage should not be according to *Man*, but according to *God*.

LXI.

Christ is a stumbling stone.

1 Pet. 2. 8. *Christ is a stone of stumbling and a rock of offence.*

CHrist is called *a stone of stumbling, and a rock of offence*, because many have stumbled, and do stumble at his abasement, and fall off from him for his low condition in the world, taking offence at him for his poverty, shame and disgrace; as the wise *Philosophers* among the Heathen, who scorned to have a crucified Christ for their God; and as the *Jewes* who to this day are offended at him, and despise him upon that account *Luk. 2. 34.*

LXII.

A bare faith without works justifies not.

Jam. 2. 24. *Ye see then, how that by workes a man is justified, and not by faith onely.*

James and Paul doe not dissent in the doctrine of justification, seeing both were

were acted and inspired by one and the same spirit both in preaching and in writing, they cannot disagree in so great a matter. Both make choice of *Abrahams* patterne to prove their assertions; *Paul* beats downe the opinion of those Jewes that sought to bee justified by works, and layes downe this conclusion: *That a man is justified by faith without the deeds of the Law.* *Rom. 3, 28.* so that no work of ours is any ingredient of our justification before God. But here *James* beats downe another opinion of those Christians of the Gentiles that abused their justification by faith alone, casting away all good works at once, yielding no obedience to the law of God; and therefore he layes downe this Conclusion, not contrary to the former, but rather consonant with it, yea an infallible consequent of it: *That it is not a bare and naked faith destitute of works, that can justifie a man,* so that it is not a meer notional faith that justifies us, nor a verball or mental saying thus, *I believe in Christ;* but he that hath true faith, must by good works manifest and declare the truth of his faith, and prove the realty of it before God and man, which is the onely thing intended by *James*, as it is palpably propounded in the fourteenth verse,

A bare faith without works justifies not. 141

verse, *What doth it profit my brethren, though a man say he hath faith, and hath not workes, can faith save him?* That is, a verbal faith is no saving faith, but a saving faith is a working faith. And this he illustrates by a simile, *verse 15, 16, 17.* As a naked body cannot be clothed and warmed with fine words, with complements without fire and garments; so our naked souls cannot be justified by a complemental faith, without love and works. This is cleare enough, and all that is aimed at; which is plaine, *verse 20.* where he tells us, *that faith without works is dead.*

In *verse 21, 22, 23.* he shews us the *in-
doles* or inward disposition of faith, in that *Master copy* or patterne of *Abrahams* faith, whose faith (it is most true) was imputed to him for righteousness. *verse 23.* *Yet his faith wrought with his works, and by workes was his faith made perfect.* *verse 22.* Yea, in some sense *Abraham* may bee said to bee justified by works, *ver. 21.* viz. In *James* his sense, because his works did justify his faith, as his faith did justify his person; and if his faith had been without works, it had been no faith. This is the consonant doctrine of both the Apostles, *that man is justified by faith, but faith must be proved by workes.*
Both

Both these points must be pressed to the life : when wee have to deale with proud Worke-mongers , we must beat them off from Justification by workes, and bring them to Faith, to be justified onely by Christs righteousness ; and when we have to deale with fond and *vaine-beleivers*, we must discover to them the emptinesse of their Faith without workes, and the falsenesse of their conceits. Let it be observed, that the Apostles agree in these three points, raised from *Abrahams* example :

First, that Faith will prove it self to be true Faith by works. *Gal. 5. 6. Jam. 2. 14. 17. Rom. 3. 13.* Thus did *Abraham* demonstrate his Faith, by offering *Isaac*, which was the fruit of his Faith. He was justified before the doing of this worke , by Faith in the Promise. *Gen. 15. 6.*

Secondly, That good works, though they must evidence justifying Faith, yet they doe not and cannot justify a sinner in the sight of God , but onely Faith in Christ. Thus *Abraham* was justified onely by beleevings. *Rom. 3. 28. Jam. 2. 23.*

Thirdly , that Faith cannot bee good without workes , and workes cannot be good without Faith. In these three points *Paul* and *James* take one another by the hand,

Bare Faith without workes justifies not. 143

hand, as friends of one minde. The summe and substance of all is this : Workes cannot justifie themselves nor the work-man before God, but demonstrate the Faith of a beleever before men ; but Faith in Christs righteousness onely doth justifie the person and all his workes : And these two are as soule and body never to be parted , or if they be parted they die : Faith is dead Faith without workes , and workes are dead works without Faith. See *vers.* 17. 20, 26.

L X I I I.

The Earth hangs upon nothing.

Job 26. 7. *He stretcheth out the North over the empty place, and hangeth the Earth upon nothing.*

BY this *emptie place* is not meant the Aire; but *T'hohu* in the Hebrew signifies *Emptinesse*, *Vanity*, or *Nothingnesse*, as *Isa.* 41. 24. where the *molten Images* are said to be *T'hohu*, that is, nothing, as *Paul* saith elsewhere, *1 Cor.* 8. 4. c. 10. 19. that *an Idol is nothing in the world.* Compare
1 Sam.

1 Sam. 12.21. But the word especially signifies that same Nothingnesse that was before ever the Aire or Earth was made, as Gen. 1.2. (at which Job here alludeth) where it is said that the Earth was *Thohu*, that is, nothing: and the LXXII. ἀνεῳκτος, *invisibilis*, namely in respect of God himselfe, who was then the onely *Ens* or Being extant, to whom all things are visible, and not any thing can be invisible but what is nothing. Whence it is said Heb. 11. 3. εἰς τὸ μὴ ἐκ φαινομένων τὰ βλέπομενα γεγονέναι. (by a *metathesis* or transposition of the words, for ἐκ μὴ φαινομένων, *ex non apparentibus*,) that the visible things are made of things which did not appeare. Now whatsoever did not appeare to God, must of necessity be an *Absolute nothing*. Over such a *Nothing* God stretched the North or whole Firmament, which is meant by the North, by a *Synecdoche partis pro toto*; and God hanged the Earth upon the same nothing; stretching the North over emptinesse, and hanging the earth upon nothingnesse. Mercator deviseth prettily that God in the first beginning struck a Center into the *Thohu* or *Inane*, endned with an inward powerfull quality to call into it selfe all the congeniall parts of the Chaos, which immediately applied themselves

themselves thereunto, and so were coag-
mented into one globe, as if the frame of
this Fabrick consisted by an equilibration
of parts to the center of Gravity. And this
is the most common opinion. Indeed it is
worth our Inquiry, how the earth can hang
thus of it selfe *upon nothing*, having no nails
or pinnes to fasten it, no ropes to hold it,
no pillarsto underprop it, but fixed in the
mid'st of the world, having the Aire and
the heavens about it, without any visible
sustentation. One would thinke that the
Earth did hang *ponderibus librata suis*, by an
even weight or poise in it selfe; but we
may rather conclude that it is done by a
Magneticall vigour impressed and implanted
upon the whole frame at first by the maker,
but especially and principally communica-
ted from the center to both the Poles (the
Arctick and Antarctick) by meridionall
Projection, by which strong tie or engage-
ment and naturall combination or Con-
junction of parts, as by firme bonds or
hoopes, the *whole world* so stedfastly, com-
pactly, and (if I may use a *Catachresis*) so
wilfully and obstinately consisteth, that if
by Staticall impulsion or by an higher dis-
tresse it should ever be forced from this
Situation (as *Archimedes* undertook the
I. removing

removing of the earth, if he had but another earth for a foundation to set his feet and his engines upon) it would without doubt eagerly and instantly returne to its proper place againe. This may be proved for a certainty from the universall conformity of the Magneticall needle to the Axis of the Earth, being all alike in all the parts of the world, if you travell never so farre East, West, South or North. We may also consider the reasons of Variation caused by the unequall proportion of this Magneticall force in the severall parts of the globe. Likewise we must take notice of the *terrella* or little earth of the load-stone, the poles thereof being found out by the filings of Steele or the like, if a needle or any small wire be but applied to the equinoctiall parts, it will exactly place it selfe upon a Meridian, but removing from thence it will make an acute angle toward the Axis, and about 24. degrees from the *Aequator* it makes a right angle, and then further from thence it continues to be *recto major*, till it come to the Pole it selfe, where it will stand perpendicularly, as worthy Authors relate. Hereby it may seeme evident that the globe of the Earth subsists by a Magneticall dependencie of the parts
from

from which they cannot possibly start aside. And though the earth be thus strongly settled, yet it is said to *hang upon nothing*, because the Creator in the creation placed it thus within the *Thohu*, or emptinesse, and vacuity, or nothingnesse, even as now it hangeth in the aire, which also may be said to be nothing, as for any Basis or sustentation and foundation to the earth; for the aire cannot bear up the least piece of earth, or the least stone, &c.

LXIV.

The sanctifying of the Sabbath.

Exodus 20. 8. *Remember the Sabbath-day to keep it holy.* verse 10. *In it thou shalt not doe any work, &c.*

SOME things are *commanded* to bee done upon the Sabbath-day as the *workes* of piety and religion in the worship of God, concerning which God chargeth us here, bidding us to *keep holy the Sabbath*, which is done by *holy performances* in the service of God. Some things are *onely permitted*, as the *workes of necessity*, for the preservation
L 2 of

of the life of man or beast. Some things are well approved of, as the works of pity, mercy and charity, visiting the sick, relieving the poor, and such like. But some things are utterly prohibited, as the works of the World, buying, selling, labouring, travelling; and the works of the flesh, wakes, feasts, sports, Plaies, games or recreations; and the work of iniquity, lying, stealing, swearing, &c. what is sinful at other times, is doubly sinfull at this time. The Jewes will dresse no meats upon the Sabbath dayes, which amongst us is condemned for superstition. But this may be considered, whether it may not be done more conveniently the day before, since we may well sustaine nature by feeding upon cold meats that day, unlesse in case of weaknesse or sicknesse, which may require warme provision. By our common practise in every family almost one or more persons are kept from the publick worship of God, to look to the fire and meat at home, whereby a considerable number of people are detained from attending publickly upon God in the word and Prayer, which may deprive them of much spiritual benefit. This great inconveniency might easily be avoided. But let the judicious and religious judge of this proposall, wherein

- wherein I am not peremptory, nor dare impose a law upon my selfe or others without a general consent, this being but a motion submitted to the disquisition of Gods people.

LXV.

Wearinesse of good.

Mal. 1. 13. *Ye said also, what a wearinesse is it?*

A Godly man may be weary *with* praying, or *with* preaching, or *with* hearing, but will not be weary *of* praying, or *of* preaching, or *of* hearing. It is through the weaknesse of our bodies that we are weary *with* good duties, but it is through the wickednesse of our hearts, that we are weary *of* good duties. In Saints many times the *spirit* indeed is willing, and the *flesh* is weak. *Matth. 26. 41.* But in wicked sinners their *flesh* is stubborn, and their *spirit* is rebellious. *Rom. 7. 18, 19, 20, 21.*

LXVI.

The Bodies vilenesse.

Philip. 3. 21. *Who shall change our vile bodies.*

Mατῆς ταπεινώσεως, *the body of vileness* not worthy of halfe the cost, care, time and pains that many men and women bestow upon it The *B dy* is but a vile and base thing in comparison of the *soul*, as even the wisest heathen Philosophers have acknowledged. One of them *Anaxarchus*, being by the command of a Tyrant of *Cyprus* *Nicocreon*, put into a great mortar to bee stamped to pieces with brazen pestil's, cryed out, *Tunde, tunde capsam Anaxarchi, Anaxarchum non tundis*: Stamp, stamp the box or coffer of *Anaxarchus*, thou canst not stamp *Anaxarchus*. He counted his body but his case, or box, or coffer It is no matter though the case be torn, if the jewel bee safe, See *Matth. 10. 28. 2 Pet. 1. 14.*

LXVII.

Inward Doubtings.

*Psalm. 77. 7, 8, 9. Is his mercy cleane gone
for ever? d. th his promise faile for e-
vermore?*

IN the explaining of Scriptures wee must
not barely consider what is spoken, but
with what affection, with what intention,
by what person, and in what state or con-
dition. It would bee strange divinity to
raise from these words such a doctrine as
this is: *That Gods mercy is cleane gone for
ever, or that his promise doth faile for ever-
more.* But if we consider the person, af-
fection, and condition of *Asaph*, and his in-
tention in these words, wee may safely lay
down this position as a truth; *That the best
of Gods people may sometimes be in such a di-
stressed condition, that by reason of their in-
firmities in their griefs and sorrowes they are
ready to think and to speak doubtfully of Gods
mercy, as if God had no more mercy for them,
or would never perform his promise unto them.*
This proposition agreeth with the scope of
this

this Psalme, with the rest of the Scriptures, and with the experiences of Gods dear children. The Saints of God in a mist of mistakes, feares and doubts, under cloude of trouble, are ready to charge God with breach of promise, and failing of mercy. *Isa.* 49.14.

LXVIII.

*We are the purchase of Christs
Blood.*

1 Pet. 1. 18, 19. *Ye were not redeemed with corruptible things, as silver and gold, &c. but with the precious blood of Christ.*

THe more wee pay for any thing, the more we prize it, and whatsoever a man gets by the shedding of his blood or the hazzard of his life, is dearer to him then what he gets at a cheaper rate. So great was Christs love to us, that he would rather lose his life, and every drop of his blood, then lose our soules. Among the *Romanes* those their proper goods and estates which men had gotten in the wars with

with the hazzard of their lives, were called *peculium castrense*, or a *Field-purchase*. The Church may wel be Christs *peculium castrense*, his purchase gotten not only by the jeopardy of his life, but with the *loss* of his life & blood. Our souls cost Christ dear, though they cost him neither silver nor gold, neither mony, nor monies worth, yet they cost him more then all the mony in the world was worth, even his owne most precious blood, which was the blood of the Son of God. *Act 20. 18. Mat. 16. 26* Let us highly esteeme of the love of Christ. If he loved us to lay down his life at stake for us, he wil not now lose that which he bought so dearly with his hearts blood. If it were possible, he would rather lose his life a second time, ere he would lose the least limb for which his life was layd down. Many a man would rather lose his life indeed, then lose that which hath cost him the hazzard of his life. Much lesse will Christ part with what his blood hath purchased.

LXIX.

*Gospel-Preachers are a peculiar
office.*

*Act. 1. 23. And they appointed two, Joseph and
Matthias.*

AMongst an hundred and twentie persons these two are onely singled out, and but one of them two is by lot solemnly selected and appointed to be an Apostle, why were they so curious and punctuall in this matter, when there were many other persons that had constantly accompanied Christ from first to last? Why must onely one of them all be chosen and set apart for this service? Might not both these, or any other good Christian, goe and preach out of love to Christ, and be a witnesse of his Resurrection? No; by no meanes. Christs order must be observed. Though we might think in our carnall wisdom it would mightily advance the Gospel if every Christian should be allowed to preach, yet this is not agreeable to Christs order, neither could
Satan

Satan have any better method to bring the Church of Christ into confusion then this. No man may take the honour and office of preaching to himselfe. *Hebr* 5. 4. Christ himselfe would not be so bold as to take the office of a Prophet or Priest upon himselfe of his owne appetite, as it is expresse and plaine, *Ibid* *vers*. 5. *Christ glorified not himselfe to be made an High-Priest, but he that said unto him, Thou art my son, this day have I begotten thee.* Yet Christ might have taken it upon him of his owne head better then any man. But no, hee made himselfe a master-patterne of Modestie and Humility to us. It is a very high degree of Pride and Presumption for any private person of his own instinct or by the motion of friends to invade a publick office of Christ, without a publick designation to it. Here the Apostles, *They appointed two, vers*. 23. *and they prayed, vers*. 24. *and they gave forth lots, vers*. 26. when the people were present and gave but a silent and tacite consent to what was done. *See ver*. 13, 14, 15. No man will be so absurd as to imagine that any of the men and women did cast the lots, or pray Ministerially, or ordaine *Matthias*. The Apostles did that to him, appointing and sending him

him, as formerly Christ had sent them. We shall finde a manifest *succession* of Government in the Church ever since Christ. First the Father ordained Christ and solemnly sent him unto the worke. *Matth.* 3. 17. *Joh.* 7. 18. *Hebr.* 5. 4, 5. Then Christ ordained and appointed the *twelve Apostles*, just so many, not one more nor one lesse, not permitting all his disciples to be Publick Teachers, *Joh.* 17. 18. *Matth.* 10. 1, 2, 3, 4, 5. yea they were ordained for that service. *Mark.* 3. 14. *Joh.* 15. 16. Afterwards the Apostles ordained *Timothie and Titus*, and *Elders or Presbyters* in every City, *Act.* 14. 23. *1 Tim.* 4. 14. Againe *Timothie and Titus* and the *Elders or Presbyters* were to ordaine others successively from time to time by the laying on of hands, *Tit.* 1. 5. *1 Tim.* 5. 22. *Hebr.* 6. 2. But if it be objected that Antichrist hath since ordained Ministers by the Bishops, and therefore the succession is broken and invalid; we shall finde that these are but words of straw. For the Corruption of Man, though it may pollute the Ordinances of Christ, yet it cannot *disannull* the Order that Christ hath set up, nor infringe his Ordinance. If Judas the Traitor did baptize

baptize any, shall therefore their Baptisme be invalid? No sure. If a knave or a villaine doe convey the great Seale sealed by the Judges, shall his villanie nullifie the great Seale of *England*? No sure; The Ministrie is Christs undoubted Ordinance, the great judge hath stamp'd his Seale upon it, which cannot be nullified though it may be corrupted. And suppose it had been broken in the great Apostacie, yet it doth not therefore follow that now every Christian of his own head, or by the instigation of his friends, may intrude himselfe into that Publick and Sacred service; But it should be restored againe to the same regularity as it was before. Christ and his Apostles never permitted that private men and women should be publick Teachers. All Christians indeed ought to be Christs witnesses occasionally, and speak of him and for him out of their love to him in their private capacities; but onely the *Apostles and Ministers* solemnly ordained thereunto, are by Christs Authority Stewards and Embassadors from Christ, and for Christ unto his people, and the Government of Christ is a regular and orderly Government. *Private* men may no more undertake to be *Publick* Teachers and Preachers in the Church, then

to be *Publick* Rulers, Judges or Officers in the state: though we could find in our hearts to wish *Moses* wish, *Would God that all the Lords people were prophets*, yet it was never the Lords mind and will that all the Lords people should be prophets.

LXX.

The narrow way.

Matth. 7. 13, 14. *Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.*

THe kingdome of heaven is like unto a city that hath such obscure and difficult passages to it, and such a dangerous access that few can get to it, having a narrow foot-bridge over a deep river or over a lake burning with fire and brimstone. Whether there be such a City in the world I know not, though we read of such an one in the Apocripha, 2 *Esther* c. 7. which is but a fable, but we may make a parable of it. For this we know, that the passage to heaven is very strait and difficult, yea, impassable to flesh and blood, so that none can find it but they that are well conducted by a most skilfull and faithfull guide, even by the spirit of God. And wee may say of
heaven

heaven as the proverb is of *Corinth* : *Non cuius contingit adire Corinthum*; It is not every mans happinesse to get to heaven. When we goe to the City, the *most beaten path* is the surest way; but in our journey to heaven the *most beaten path* is the way quite from it.

LXXI.

True desires are active.

Prov. 18. 1. *Through desire a man having separated himselfe, seeketh and intermedleth with all wisdom.*

WHen any man hath a *desire* kindled in his heart after any object whatsoever which is desirable to him, and having once separated himselfe or set apart his thoughts from other objects for the obtaining of the thing desired, he then *seeketh, striveth, and intermedleth with all wisdom*, that is, he manageth and transacts all his affaires with the best of his wit and wisdom as far as he is able to accomplish his desired content, and contriveth with all his power & policy to bring to passe his *design* for the satisfaction of his *desire*. This observation is most true both of spiritual and tempo-
ral

all desires and designs. It is every man's practise in one thing or another. A godly man *through his desire* after God, having separated himselfe from all other creatures and contents, as wholly sequestred from all things, and dedicated unto God, *he seeketh* after God, and *intermedleth with all holy wisdom*, that he may more clearly, and more freely and fully injoy God in all his holy wayes. So a scholer *through his desire* after learning, *having separated himself* from all other affairs and employments that he may attaine to much knowledge, maketh use of all his *wits, memory and understanding* to become a learned Rabbi. So a soldier, a merchant, a mariner, a traveller, an husbandmen, a trades-man, a lover yea, every man, whatsoever he sets up in himselfe as an object of his desire, he will wisely and discreetly forecast the *meanes* and make use of them to attaine to his *end*. For the whole man is stirred up, acted and moved by the *desire* of his mind, giving up himself, his wit, and all his ability wholly to the thing *desired*, with all his endeavour labouring to gain the fruition, possession and injoyment of his best *desires*, even to the hazzard of his life. Let it be a rule for all men being to chuse their callings, wherein

to spend all the time of their life, that they please their *minds*, and follow their bent and natural *genius* for that way of trade or imployment they can most delight in. And parents should not therein crosse their children, and inforce them to such a calling as is against their inclination. A man is most fit for that vocation which his owne minde doth most desire. Hee that is forced to be a scholler, when he desireth to bee a merchant or trades-man, will hardly prove any better then a dunce at his book.

LXXII.

Gods Invitations.

2 Cor. 5. 20. *Now then we are Embassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye reconciled unto God.*

ARe not these moving words? Might not a heart of stone yield to these winning invitations? What shall wee think of this? Shall wee think God is onely in jest with us, when he sends his messengers to invite us to heaven? It will bee terrible

sport in the day of accounts, for men to laugh at and deride the preaching of the Gospel. Then God will send another kind of *Messengers* to draw and drag those down to Hell, that will not bee allured to walk in heaven-ways, by all the meanes that God can use. Now God *woo*es us, Christ *intreateth* us, his messengers and ministers *beseech* us to be friends with God. But God will not ever be begging at our doores. Hee waiteth that hee may be gracious, *Isaiah* 30.18. to bestow mercy upon us, so far as it may stand with the credit of his Majesty, which will not alwayes beare affronts, and endure injuries and indignities without revenge. *Patientia sapius laesa fit furor*; The abused *Patience* of God will make way for *vengeance*. God will bear much, but not all things; long, but not ever.

LXXIII.

The Worlds Greatnesse is nothing.

Jer. 45.5. *Seekest thou great things for thy self? Seek them not.*

THe *small things* of this world are painted out in *great appearances*, as if they were some *great matters*. It is not discovered here, what *great things* they were that *Baruch* sought after. Perhaps an house, or lands, or estate, or some such like *great matter*. Satan is a cunning limner that sets out *little things* in *greater shapes*, and *great things* in *small* and very little figures. Hee makes the *small* and *worthlesse things* of this life to bear a *great shew*; and contrarily he presents the *great* and *glorious things* of heaven in the *smallest* portraictures. Hence it comes to passe, that most men, and oftentimes good men too (as *Baruch* here) are catched with the bait, and seek for *great things* in this life, where no *great things* are to be found. The *great things* indeed

are to be found yonder in that Palace, where the *great God* hath his royal residence.

LXXIV.

Divine Pleasures.

*Psal. 16. 11. In thy presence is fulnesse of joy,
at thy right hand are pleasures for ever-
more.*

Pure are those *joyes*, and sweet are those *pleasures* that are with God, to which all other joyes are but *grievous*, and all other pleasures are *bitter*. *Epicurus* an heathen Philosopher held *Pleasure* the highest good and chiefeft happinesse, whence all voluptuous persons are called *Epicures*, or *Epicureans*, swine of *Epicurus* herd. If he meant it of *fleshly pleasures*, he well deserves the cudgels of all the Philosophers, yea, the scourges of all rational men, for placing mans happinesse in sensual and bestial pleasures. But some say his Philosophy was all for the pleasures of the mind, and this is more tolerable. Nay, if the pleasures of the mind be settled upon the

the right object, *God*, it is a most true position, that our highest happinesse depends upon our *delighting in God*. *Psal. 73. 4.* This is divine Philolophy; *Voluptas in Deo, est summum bonum*, and it may be a Christians daily motto: *My pleasure is my God*, or reciprocally in convertible termes: *My God is my pleasure*. See *Psalm 36. 8.* *1 Pet. 2. 3.* O that we did but know the all-satisfying sweetnesse and delightfulness of Gods joyes and pleasures! we should never much desire any other delights, if God were all our delight. There are certaine Sea-fishes which if they come but once into *fresh waters*, will never returne any more into the *Sea*, because the *sweet waters* are more pleasing to them then the *brackish*. Surely if men had but once truely tasted those sweet and soul refreshing, heart-ravishing pleasures which are in Christ, they would not for a thousand worlds bee one halfe houre without him. But wee need not marvel to see most men take more content in their *carnal pleasures*, in their cups, cards and dice, pots and pipes, hawks and hounds, and brutish pleasures of the flesh, then in the fellowship of Christ, in his word, in prayer, in meditation, in reading, in spiritual conference, in communion with

M 3 God

God in the ordinances of God, and in the searching of their hearts. These things are burdens, and as stocks and prisons to most men and women. The reason of it is easily rendred, because they never truly tasted and relished the sweetnesse of Gods presence in their hearts, therfore they are lovers of pleasures more then lovers of God, or as the Greek elegantly hath it in 2 Tim. 3. 4. φιλήδονοι μάλλον ἢ φιλόθεοι, *Lust-lovers more then God-lovers*, as if there were no pleasure at all in God or Christ. *Isai.* 53. 2, 3. *Job* 21. 14, 15. *Malachi* 3. 13, 14. Yet the word of God is true, that in God is the fountaine of all delight, and the rivers of pleasure flow from him, and there is no more comparifon betwixt the lusts of the flesh and the pleasures of God, then betwixt a mud-wall and a marble-monument, or betwixt a filthy sink and a crystal-streame. Did men but really find and feele the sweetnesse of God in Christ, and in all his wayes, certainly they would never suck at the leprous paps of their filthy lusts for any sweetnesse, nor get to the house of sin for an hours delight, nor knock at Satans shop-doors for a pennyworth of pleasure, when they might have it by wholesale in the bosome of God, and in the imbracements of Christ. *David*
and

and the rest of the holy Saints of God
could swim and bath themselves in the in-
finite ocean of Gods everlasting sweetness,
Psal. 73. 25.

L X X V.

*Heaven is worth suffering
for.*

*Rom. 8. 18. I reckon that the sufferings of
this present time are not worthy to bee
compared to the glory which shall be re-
vealed in us.*

THis is true Arithmetick, and the Apo-
stles reckoning is a true reckoning, hea-
ven is worth the suffering for, it is worth
the burning for; and our glory to come is
so glorious that the worst we can suffer for
it is no more then a flea-biting, in compari-
son of the exceeding greatnesse of that glo-
ry. This may make us chearefull in all our
sufferings, that they shall have a pleasant
end. Our afflictions and tribulations are
but as a dark entry to our Fathers palace,
through which we must enter into glory.

168 *Publick preaching is proper to Prophets*

Acts 14. 22. Doe but wink a little, and presently there shall be a happy change, and (as that Martyr said) Though wee have a bad *Breakfast* now, wee shall have a good *Dinner* by and by.

LXXVI.

Publick Preaching is proper to Prophets.

1 Cor. 14. 31. *Ye may all prophecy one by one, &c.*

THat this is not a general and universal priviledg allowed by all the members of the Church, but only and peculiarly to the Prophets, is most evident and clear from the former two verses; which any one that hath eyes to see may see, by the reading of the words as followeth.

Ver. 29. *Let the Prophets speak two or three, &c.* Whereby solemn speaking in the publick & solemn Congregation is expressly limited to the Prophets, such as were appointed to the office of Preaching or Prophecyng. Therefore the Prophets may and must speak, but the rest must sit by and examine

examine every thing that is spoken, searching the Scripture, proving and judging the Doctrine by the Word, as the absolute and infallible Rule of Truth. This is the several work of the Preachers and of the Hearers. *Ι. Προφηται δύο ἢ τρεῖς λαλέτωσαν καὶ οἱ ἄλλοι διακρινέτωσαν.* If all private persons might speak publickly, why doth the Apostle speak this only to the Prophets? Undoubtedly *the Prophets* are the Subject of this Discourse, and to them it appertaines to speak in publick. But let us go to what followeth.

Ver. 30. *If ought be revealed to another that sitteth by, let the first hold his peace.* Stil this Direction concernes *the Prophets*, or persons in Office appointed for the works of Prophecyng. The Apostle doth not change the subject of his discourse; but speaks to the same persons to whom hee spoke before, not falling off from the Prophets to the people. He gives counsel and charge to the *Prophets*, that the second should not interrupt the first by no means, and that one should not disturb another although the Spirit should reveal any thng immediately to him. but that one should wait and stay till another hath done. Be sure (saith he) that one have done, and be silent,

silent from speaking before another doth begin to speak ; else what confused stuff, what a disorderly Chaos would their preaching prove, if another should cut off the speech of him that speaketh, before he have done his Discourse: this were more like the prating of women, then like solemn Teaching and preaching in the name of Christ.

Object. But one might object, I cannot hold, for the Spirit moves me so mightily, that I am ready to burst if I have no vent, *Job* 32. 18, 19. What ! shall I lose the good motion and suggestion of the Spirit which hath revealed good things to me ?

Ans. 1. The Apostle removeth this objection by a twofold answer in the next two verses following.

1 Ver. 31. *Ye may all prophesie one by one, &c.* Speaking still of the Prophets all along, that they need not lose the matter revealed by the Spirit. For they may take time to utter it in their turn, when their course comes, observing their season, and staying till another hath dispatched his preaching, not disturbing and distracting him that speaketh, nor amazing the Congregation. The Church (saith he) shall not lose the benefit of your meditations, if you do but wait one for another.

Ans.

Ans. 2. Ver. 32. And the spirits of the Prophets are subject to the Prophets. The motions, suggestions and revelations of the Spirit in the Prophets, are called the *Spirits of the Prophets*, by a Metonymie most frequent in the Scripture, and these are so subject to the Prophets that have them, that they are altogether at their guidance and dispose, and the holy *infusions* of the Spirit of God, or his revelations and suggestions are not so fierce, violent, tempestuous and boisterous, as to force us to speak unseasonably, or to act unreasonably or disorderly. Some men think, that because they have knowledg, and utterance, and motions of the Spirit, that therefore they must yeild or give place to no body, never hold their tongues, nor have their mouths shut, but be alwayes talking, engrossing all discourse to themselves by a Patent of the Spirit, exercising a spiritual kind of monopoly, as if no body had the Spirit so much as they themselves. But holy *Paul* here tells us, that the gifts of the Spirit are *subject to those Prophets* that are inspired by him, that they may chuse the fittest season for the using of those Gifts, to speak or forbear speaking, thereafter as time and place doth require. The *holy Spirit* of God
doth

doth not act so furiously, as that evil spirit that was upon *Saul*, or as that *heathen spirit* that possessed those Fanatick and Enthusiastick persons, whose bellies did rise and swell, and were ready to crack till they had vent, The spirit of God is pleased to put his gifts of utterance into the Prophets power and discretion, to use them prudently and seasonably for edification, in an orderly and comely method, so that the Prophets may manage and moderate them according to circumstances of time when they speak, of place where, and of persons among whom, above all things aiming at Gods glory, and the saving of soules.

LXXVII.

Saints are never forsaken.

Psal 37. 25. I have been young but now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.

IT cannot bee thought that *David* never saw the seed of the righteous begging bread, because it is knowne, not onely that
other

other godly persons have been forced to beg bread for the relief of their hunger, but also that *David* himselfe did little better then beg his bread twice; once of *Abimelech* at *Nob*, 1 *Sam.* 21. 3. Give me five loaves of bread in mine hand &c. and another time of *Nabal* in *Carmel*, c. 25. 8. Give I pray thee whatsoever cometh to thine hand. What *Christ* tells us of *Lazarus*, doth teach us that the true children of *God* may be in a beggarly condition in this life. How then shall we understand this saying of the *Psalmist*? We must observe the right Syntax or grammaticall Construction of the words, thus: The word (*forsaken*) must be repealed in the clause of the verse, and the word (*begging*) is *participium temporis*, signifying the time when they doe beg. I have not seene the righteous forsaken, nor his seed when they beg, forsaken; whether they be rich or beggars, they are not forsaken of *God*. As *David* though he begged twice, yet was not forsaken at either time; but found reliefe and comfort at both times. It may very well be, that this *Psalme* was penned at that time when he was persecuted by *Saul*, who prospered and flourished in his Kingdome, and had all fill at will, when poore *David* was
in

in such straights, that he scarce knew where to get a piece of bread to put into his head: whereupon he fortieth himselfe against the Tentations arising from the Prosperity of the wicked and the Adversity of the godly, by considering that God will not forsake the godly when the wicked are cut off. The scope of this text is this: That Gods children are never in a *forsaken* and forlorne condition, though they be in a low and *beggary* condition; which is seconded by many other Scriptures, 2 Cor. 4. 8, 9. Hebr. 13. 5. Psal. 73. 1. They are *as poore*, and yet making many *rich*. 2 Cor. 6. 10.

LXXVIII.

Gods Glory is his ultimate end.

Prov. 16. 4. *The Lord hath made all things for himselfe, yea even the wicked for the day of evil.*

All things are made for God, even the wicked for the day of evil, is also for God. All things in generall, and an evill man

man for an evill day in speciall is made for Gods glory , as the Scripture speaks of Pharaoh, *Exod. 9. 16. Rom. 9. 17.* In verry deed for this cause have I raised thee up, for to shew in thee my power &c. By the day of evill is here meant adversity, tribulation, persecution , oppression or misery in this world, in which sense the same phrase is used by Solomon also, *Eccles. 7. 14.* רביון רעה, which is englished, *And in the day of adversity, consider.* And we may take it here in *sensu disjuncto*, either actively or passively ; *actively*, as a wicked man is the meanes and instrument or second cause of much evill and mischief in his place , so God turnes him in all his rage to his own glory, *Psal. 76. 10.* Or *passively*, as a wicked man suffers evill for a punishment from God for his wickednesse , even so God doth it for his glory , *Ezek. 6. 7. c. 7. 9. 27. c. 11. 10. 12. c. 12. 15, 16.* God himselfe is the ultimate end of all his actings. God may lawfully act *all for himselfe* , because he onely acts *all from himselfe*. Nothing can come to passe in the world , but God will fetch his glory out of it, be it good or evill. The *Damnation* of the wicked shall be as much for his glory as the *Salvation* of the godly. This text saith not that

that God hath made a wicked man for Destruction; but the weight of the sentence lies in these words, *for himselfe*. The bare Damnation of a man is not the absolute end of his Creation, neither doth this text import any such thing. God appoints no man to Destruction but for sin, to glorifie his own Justice in his just destruction. The end of the wicked is destruction; true, *Phil. 3. 19.* but the end of God in creating them whose end is destruction, is his own glory for ever. If God out of the corrupt Masse of Mankinde, being all one and the same lump, makes *one* man a vessel of glory, *another* of dishonour (*Rom. 9. 21, 22, 23.*) the former is his meere goodnesse and mercy, the latter is no injury to any man, because the whole lump was a lump of iniquity before, and all men by their owne corruption would have fallen into condemnation, if Gods mercies had not made a distinction in his eternal predestination. No man is created of God simply for hell, but every man is borne an heire of hell by his innate pravity. To be born a man, is *Gods benefis*; but to be a sinner, and to be damned for sin, is *mans owne fault*, and *Gods just severity*. *Rom. 11. 22.* Let us rather wonder that *any man* is sa-



ved, then quarrel that *all* are not saved. This is most clear and certain, that *all creatures*, Angels, Saints, Sinners and Devils themselves must and shall *serve Gods glory*, either actively or passively, either willingly or forcedly, one way or other, either here or hereafter, or both here in this world and hereafter in the world to come. God is a most exquisite Alchymist, who can extract the pure gold of his glory out of *sin*, the worst of all evils.

LXXIX.

*The Apostles agreement, and the
Saints failings.*

Gal. 2. 11, 12, 13. *But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed; for before that certaine came from James, he did eat with the Gentiles, but when they were come, he withdrew and separated himselfe, fearing them which were of the Circumcision.*

IT is thought by a quicksighted*interpre- Theophi-
ter, that Peter did purposely carry him- last.
N . . selfe

selfe thus, for to give unto *Paul* an occasion to reprove his practise, conceiving it would be for the advantage of the Gospel, and for the spiritual benefit of the people, if *Paul* did openly rebuke him, which would be an expedient to weane them from that legal principle that was rooted amongst them, of the necessity of the observation of the law. *Paul* being ignorant of this holy plot of *Peter*, rebuked him sharply, and publickly, which *Peter* bore not only with silence, but very good liking. And who knowes but *James* might secretly agree with *Peter* before hand, unknown to *Paul*, to carry it so that *Paul* should be moved to rebuke him sharply before them all, to the end that these men (whom *James* had sent purposely from *Jerusalem*) being too much addicted to the Jewish rites & ceremonies, might by this meanes be beaten off from their zeale towards the law. I cannot believe but these Apostles *James*, *Peter* and *Paul* (being all acted by one spirit) did fully and wholly agree in the abrogation of *Mosaical* rites and ordinances, and were all against justification by the works of the law. Onely there were some others coming down from *Judea* that upheld Circumcision and the law as necessary to salvation,

vation, *Act. 15. 1.* That *Paul* and *Peter* did not dissent is evident from *2 Per. 3. 15.* where *Peter* put his hand to all the writings of *Paul*, and *Peter* together with *James* did over-bear and overthrow the Legalists, as we have read *Act. 15. 7, 13.* But yet I am apt to think that *James* and *Peter* at *Jerusalem* had very much ado to hold the hedge together, and to keep the Christians there from turning Jews again, which the devil aimed at. For *Paul* and *Barnabas* joyning with *Peter* and *James* had no small dissension with them at *Jerusalem* that were legalists, *Act. 15. 2.* and no doubt but *Satan* had a fisse and sticking partie, that would rather deny *Christ*, then forsake *Moses* law; so that *James* and *Peter* were often hard put to it, and likely to lose all their plantings and waterings. This might make *Peter* and *James* somewhat to indulge the Christians of the Jewes to please them out of policy, lest they should lose them all together, and the same *Peter* that formerly fell for fear of the Jewes that crucified *Christ*, might haply trespass againe in favour of those Jewes that professed *Christ*, & were yet too tenacious of the rites of the Law. Good men are not without some drosse, and it was an easie thing to miscarry in these matters.

Peter perhaps shewed more respect to the Christians from among the Jewes, then to the Gentile-Christians, who were scandalized and stumbled at his practise, as being unacquainted with, and unaccustomed to the observation of the Law; by pleasing the humour of the Jewish-party, hee did hazard the sincerity of the Gentiles. Saints sometimes do give offence to one another, especially when they that are or should be more perfect, do use their liberty to the subversion of the imperfect, who by their example may be tempted to do as they do, although not convinced nor perswaded of the lawfulnessse of it. If we close with men in any part of superstition, wee strengthen those that are in superstition, and cause others to stumble, when by our example they relapse into their former superstition, from which they had escaped.

LXXX.

Extreme Unction is Superstition.

Jam. 5. 14. *Let them pray over him, anointing him with oyl, in the Name of the Lord.*

THE Papists doe squeeze the holy oyle of their *Extreme Unction* out of this Text, and with it they bake one of their *seven Sacraments*. But when we well consider the ordinary and constant custome of those Countreys, where the use of oyles and anointings was so common and so frequent, both for the living and for the dead bodies also, and is so to this day; this Popish Sacrament will prove as slippery as the oyle of which it is made; especially when we look well upon the Greek text, which stands thus: *προσέδωσαν ἑν' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ.* *Let them pray over him, having anointed him, &c.* Where it is not in the presenttense *ἀλείποντες.* *anointing him*; nor is there an *Imperative* to enioyne anointing, but it is *Aoristus primus*, *Participii*, (*having anoin-*

N 3 . .

anointed him,) whereby it is presupposed and taken for granted, that according to their constant custome in other times and Countreys, they would not faile to bestow their unctions upon sick persons; but now the Apostle would perswade them to make prayer the chiefe thing, as a meanes to doe good, both to soule and body, being a remedy best against sin, and good against sicknesse: Pray over him, having anointed him, think not that anointing will doe him any good without praying; but the prayer of faith shall save the sick. Therefore joyn supplications with your unctions. Jesus Christ who is the sole author of Sacraments, and hath all power given unto him in heaven and in earth, *Matth. 28. 18.* and who onely can put power into earthly things for heavenly purposes, hath never instituted this to be a Sacrament. As for the place, *Mark 6. 13.* They anointed with oyle many that were sick, and healed them; it is not said that Christ commanded that anointing, but they might very well doe it as a received rite amongst all of that Countrey: for it appeareth by many places of Scripture compared together that anointing with oyle was a most frequent, common and ordinary thing amongst them. *Prov. 27. 9. Eccles. 9. 8. Lu.*

23 56. *Joh.* 12. 3. *Gen.* 50. 26. *Joh.* 19. 40. *Ezek.* 16. 9. *Isai.* 61. 3. *Psalms* 104. 15. *Psalms* 45. 7. *Dent.* 28. 4. where it is threatned as a judgment, that the olive shall not yield oyle to anoint themselves withal: as also, *Micah* 6. 15. 2 *Sam.* 14. 2. *Dan.* 10. 3. *Amos* 6. 6: it was as common to anoint with oyle, as to drink wine, &c. *Mark* 14. 3, 8. *Matth.* 6. 17. where the anointing of the head, and the washing of the face, are by Christ put into one reckoning together.

Object. But if they object that this must needs be a Sacrament. *First*, because the *Elders* were to doe it: and *secondly*, because it was to be done in the name of the Lord; I answer to the

First, that the text doth not necessarily lay it upon the Elders. For the participle *ἀλείψαντες*, having anointed, may as well relate to any other persons about the sick. For we finde in the course of the Scripture, that Participles are not alwayes to be restrained to the same persons whereof the next verb speaks, but may imply other persons; as in the history of Christ crucifying, *Matth.* 27. 26. when he had scourged *Jesus*, (τὸν δὲ Ἰησοῦν ρογαλλῶσαι) which is spoken of *Pilate* in the participle; but it is not likely that *Pilate* himselfe

scourged Jesus, but it was done by the executioners. Many like instances might be produced. However if the *Elders* did it, that does not make it a *Sacrament*.

And as to the *second*, I answer, that every thing which is to be done *in the name of the Lord*, is not a *Sacrament*; because we are generally commanded to doe *all we do in the name of the Lord Jesus*, Col. 3. 17. Besides, we may very fitly referre this clause by a *Metathesis* to the former words, *let them pray over him in the name of the Lord, when they have anointed him*, and then it is but the same condition that Christs promise presseth upon us, Joh. 16. 23. *Verily, verily I say unto you, whatsoever ye shall aske the Father in my name he will give it you.* But to winde up this discourse, let us hold fast this Truth, That nothing is a *Sacrament* but what Christ hath solemnly ordained as a visible rite to signifie some spirituall and invisible Thing, with a considerable note of frequencie or character of perpetuity put upon it. Such are onely Baptisme and the Supper of the Lord, which Christ by his Authority hath ordained solemnly. *First Baptisme*, at the time of his solemne departure out of this world by Ascension; by *water* to signifie the pouring

ing out of the Spirit of grace, and the washing away of sinne by his blood, with a promise of perpetuity annexed ; *Loe I am with you alway to the end of the world, Mat. 28.* Secondly the Lords Supper, at the time of his Death, with great solemnitie after the Passeover ; by *Bread and Wine* to signifie his flesh and blood, with a manifest character of frequencie and perpetuitie : *This doe as oft as ye drinke it in remembrance of mee. For as often as &c. ye doe shew the Lords death till hee come. 1 Cor. 11.* If every thing that the Apostles have used or commended, must needs be a Sacrament, then should we have more then seven, perhaps seventy and seven Sacraments. Why doe not the Papists make *Osculum sacrum* an eighth Sacrament, because the Apostle willetth the Romanes to *kisse one another With an holy kisse ? Rom. 16. 16.* *Cajetan*, one of their own Standard bearers, fights against them in this cause of *Extreme Uction*, in his Commentary upon this of *James*, who grants there was an Uction used by the Apostles for a time, as a Symbole of miraculous healing ; and now such Miraculous healing being ceased, why should the Ceremony be continued ? I confesse ingenuously that
this

this custome of *Anointing* might insensibly by little and little degenerate into a sacred solemnitie, or rather superstition, (having no warrant from Christ) through the unadvertency of the first ages. For after this manner many other Corruptions and frivolous traditions were propagated, from the Jewes to the Christians, to the Greek and Latine Churches; as the Religious observations of holy dayes, and sundry Judaicall Rites and Ceremonies, which had begun to infect the Christian Churches of *Galatia*, and the Church of *Colosse* even in *Pauls* time, *Galat.* 4. 10, 11. c. 5. 7, 8, 9. *this little leaven leavened the whole lump*, *Coloss.* 2. 16, 17. and many of those superstitious practises are not yet expunged to this day. He that seeth the publick pomp and Stately Solemnities of Popish Religion, may justly thinke himselfe among the sons of *Levi* in all their *Pontificalibus*.

LXXXI.

Marriage with Christ.

Hos. 2. 19, 20. *I Will betroth thee unto mee forever, &c.*

TO know if you be married to Christ, inquire 1. How Christ hath wooed you?
2. How

2. How you have yeilded to Christs wooing? 3. Do you love Christ above all Creatures? 4. Can you shew a Contract or Covenant ratified on both sides? 5. Are you brought home to Christs bosome, bed and board-fellowship? 6. Is your will subject to Christ in all things?

LXXXII.

Christs curse is our blessing.

Gal 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us.*

CHRIST being put *under the curse*, is the cause of our redemption *from the curse*. The curse of God held us so close prisoners, that we could not get out, till Christ himselfe went in in our stead. And why should we be shie to say that Christ hath borne the wrath of God, when Paul saith, that Christ was made a curse for us? Which is worse of the two? The curse of God, or the wrath of God? Are not both all one? What else is it to be made a curse for us, but to beare the wrath of God due to us? Indeed
when

when Christ was *crucified* for us, he was at that time *curst* for us. Paul asserts this, and proves it from *Dent. 21. 23.* *He that is hanged, is accursed of God, or Hebr. Is the curse of God.* Had not Christ once been *curst* for us for a time, we could not have been made *blessed* creatures by him for ever; God himselfe contrived this way to bring us to his *blessednesse*, even by bringing Christ under our *curstnesse*. Questionlesse Christ did bear our *curse* when hee did beare our *sins*; for sin and the curse are unseparable. Oh the abundant and admirable, yea superabundant and superadmirable love of God, that would make Christ a curse to purchase a blessing for us! As *Jacob* put on *Esaus* rough garments to get his Fathers blessing: so Christ put on our sins and our curse to procure a blessing from the Father for us. This is the rarest exchange that ever was knowne, that Christ should exchange his righteousness for our sins, and his blessednesse for our curse. This may well cast us into a trance of admiration to all eternity! Compare *2 Cor. 5. 21. Gal 4. 4, 5. Eph. 3. 18, 19.*

LXXXIII.

The sounding of the Bowels.

Isai. 16. 11. *Wherefore my bowels shall sound
as an harp for Moab, and mine inward
parts for Kir-haresh.*

Here the consequent is put for to signify and set out the antecedent. Great mourning (which is expressed by the inward sounding of the bowels, or by an internal sighing, or rather groaning aloud, that cannot be uttered vocally, nor written by letters and syllables, yet makes an audible noise after the manner of an harp, a noise very usuall when men are inwardly troubled or grieved) is put here to describe the grievous trouble and misery of *Moab*, which should cause great griefe and mourning. The Prophet hereby describeth the extreme calamity of *Moab*, and it is as much as if he had said : The destruction of it shall be so greivous, that it shall cause most grievous mourning, sighing, and groaning.

LXXXIII.

The slighting of Gods Blessings.

Gen. 25. 32. *And Esau said, behold I am at the point to dye, and what profit shall this Birth-right do to me?*

Esau despised the blessing of God, both in corporal and in spiritual things, and the selling of his Birthright was but a concomitant symptome of the selling of his soul, and together with his birthright hee sold Christ. We see it often, that men neglecting the profits and benefites of their soules, doe also come to slight and despise the blessings of God for their bodiestogether with them, turning ill husbands for their present estates in this world, as well as for their future estates in the world to come, being profane persons, (as *Esau* is called, *Hab* 12. 16, 17.) equally prodigal of soule and body. There are not a few prophane *Esau's*, sacrificing themselves wholly to the service of their lustfull affections, sinful desires, and carnal appetites, both to the breaking of their estates, and to the damning

damning of their soules. God justly punisheth men with this folly, that they who will not know *the worth* of heavenly blessings, shall not know *the worth* of earthly blessings but by *the want* of them, as this *Esau*, and a generation of *Esaus* to this day. As some men sinfully love ~~the world~~, and the things of the world, so these men sinfully despise the world, and slight the good things of the world, and not perceive the true use and comfort of these things; but as *Esau* sold his primogeniture, so have we known some of *Esaus* *fell* that have sold houses, lands, and estates of great value, for an old song (as the saying is) onely to make mony to spend in tavernes and ale-houses among their companions, to pay for their pots and pipes, to make merrry at their cups and cards, and to have their dear-bought pleasure with their queens and harlots. Let men learne wisdom from *Esaus* folly, not lightly and vainely to part with their civil and temporal rights, whether it be birth right or any other true and real right justly belonging unto us, (much lesse with our spiritual priviledges,) but to use our best indeavours by all honest and lawfull wayes to preserve them, if possible, to our posterities, as blessings which God hath

hath bestowed upon us and ours. *Eſau* should rather have parted with his life, then forfeited so great a priviledge for himselfe and all his children after him. But let his falling be for our warning.

Likewise note this from *Eſau's* carriage, That men of corrupt minds, if they want but one small matter, which they eagerly and inordinately desire, presently vilifie and undervalue all the great mercies of God both present and to come, *Eſau* wanting *Jacobs* red pottage, maketh no reckoning of any thing else, no not of his life, nor of his birthright. So did *Ahab* 1 King. 21. 4. and proud *Haman*, *Esther* 5. 13. and *Amnon*, 2 Sam. 13. 2.

LXXXV.

A Church-man may be a Hell-man.

Mat. 7. 21, 22 compared with *Lu.* 13. 25, 26.
Not every one that saith unto me Lord, Lord,
shal enter into the kingdom of heaven, &c.
Many shal say unto me in that day, Lord,
Lord, have we not prophesied in thy name?
&c. and thou hast taught in our streets, &c.

It is no good plea to plead for admittance to Christ in heaven, because men have

have had admittance to Christ on earth in his ordinances. All that passe for Church-members *on earth*, shall not passe for the members of the Church *in heaven*. Let no man sooth up himselfe with this, that he must needs goe to heaven hereafter, because he goeth to Church here, and is called a good *Church-man*. Some goe to Church, that shall go to *Hell*; and it is neither hearing of Sermons onely, nor preaching of Sermons that can keep a man from damning. There are already some of the *divels limbs* in hell, that were Church-members, yea Church-preachers here on earth, even by Christs owne reception, as Judas, of whom it is said, *Joh. 6. 70. Have not I chosen you twelve, and one of you is a divell?* Compare *Acts 5. 1. and chap. 8. 13, 1 Cor. 6. 8. chap. 11. 18. 2 Cor. 12. 20, 21. Tit. 1. 10, 11, 12, 13, 16.* All the good that we can find in such kind of people, is, that they chuse the fairest path to hell, and passe through some part of the way of heaven unto hell; wherein they are like that man who was led to be executed, but would by no meanes passe through that street wherein the plague was prevailing, but would needs goe that street to the gallows that was not infected: so these men passe
O through

through the profession of Christianity to eternal destruction, and hopelesse, helpelesse misery.

LXXXVI.

Good men faile sometimes.

Judg. 8. 23, 24. *I will not rule over you, neither shall my son rule over you; the Lord shall rule over you.*

I Am in doubt whether *Gideon* bee more to bee commended for his *humility* in these verses, or to bee discommended for his *imprudence* and *indiscretion*, yea *superstition*, in the following verses. Sure I am, he is worthy to be *praised* for, and to be *intimated* in the former, and to be *dispraised* for, and not to be followed in the latter. No man in this world can earn pure praises without *dispraises*; if he be worthy of praise in one thing, he may be as worthy of *dispraise* in another thing, as the *Corinthians* whom *Paul* both praiseth and dispraiseth in one Chapter, 1 *Cor.* 11. 2. and ver. 17. It was most excellent *selfe-denyal* in *Gideon* to cast away his *owne* honour, and to cast all his glory

glory upon *God*, setting up the Lord onely for a *Ruler* over himfelfe, and over the people; a rare *example* for all *Magistrates*, teaching them to set up *Gods* authority and *soveraignty* above their owne, and to stand more for *Gods* *Prerogative* then for their owne *Preferment*. But by and by his foot trippeth, that he may well say of him as the common proverb is, *It is a good horse that never stumbleth.*

He took from the people all their golden ear-rings, and as *Aaron* made a *Calf*, so *Gideon* made an *Ephod* out of his owne devotion, putting it in his owne City in *Ophrah*, and all *Israel* committed spiritual whoredome or idolatry with it, which thing became a snare to him and to his house. This was sinfull *will-worship*, and a piece of religion of his owne inventing, which is as unlawfull before *God*, as it is before men to vent many of their owne coyning. And though in humility he refused before to take a *Kings* place upon him to rule; now he is bold to take *Gods* place upon him, to set up a new piece of religion, and he that conquered *Pride* before, now falls into *spiritual Pride*; and having refused to be a *Ruler* of the people, now he will be a *Ruler* of *God*, to prescribe him a new forme of his

selfe-devised religion, This was too bad. It is not enough for us to render to God what service we please, but what hee pleaseth; and our religious worship must bee such as he hath appointed, not such as wee have elected or imagined. Note, that *great men*, and *good men*, after great and good *atchievements*, may fall into foul faults; *examples* whereof abound from Scripture and experience. Good men doe not alwayes act like good men, but sometimes a good person may doe an evil action. I should wonder much, if the best tree in the orchard should not have some *unripe* fruit, and some *rotten*, or *worme-eaten*, &c.

LXXVII.

Justification not by works.

ROM. 4. 9, 10. *For we say, that faith was reckoned to Abraham for righteousness: How was it then reckoned? when he was in Circumcision or in uncircumcision? not in circumcision, but in uncircumcision.*

HERE Paul proves that we are not justified by the works of the Law, because Abraham was justified by faith, and his faith was reckoned to him for righteousness.

nesse, even in his *uncircumcision*, or before he was circumcised. This is cleare in the history from *Gen. 15.6*. Circumcision was the *first* work of the Law, being applyed to children eight dayes old; and it was one of the *hardest* tasks under the Law, being a *difficult* piece of service, both for *Parents* in circumcising their children, and in *children* being circumcised, which fetched blood and skin from their bodies, and put them to great paines: this was more then all the Sacrifices; yet this work did not justify *Abraham*, who was before declared just by imputation. And if such a *prime* work of the Law, as circumcision, was no ingredient unto *Abrahams* justification, then certainly other workes of an inferiour nature will hold no water in the matter of our justification. *Abrahams* circumcision was but an outward sign or seal to declare his righteousness, so are all other good works (in a manner) but outward signes of our justification by faith in the righteousness of God in Christ; whereby it is evidenced as by certaine fruits, that a man is justified. Onely this is the difference, that circumcision was a signe of Sacramental obsignation, *ver. 11*. but other good works are signs of manifestation or demonstration to

prove our faith to bee sound faith, *7am.2. 18.* Thus *Paul* writing to the *Romanes*, who were uncircumcised Gentiles, makes it appeare, that they in their uncircumcision had a right to justification by faith in *Christ*, notwithstanding their uncircumcision or non-observation of the Law, as well as the *Jewes* in their circumcision.

LXXXVIII.

Gods presence in sicknesse.

Gen. 18.1. *And the Lord appeared to him in the plaines of Mamre.*

I Had almost subscribed to that Rabbini-
call notion; that this apparition of God
came to *Abraham* as soon as ever hee was
circumcised, to comfort him and his family
in their forenesse, whilst they were in pains
in the circumcised parts; because his cir-
cumcision was the last thing related in the
former Chapter. But when I see *Abraham*
running to meet his ghests, *verse 2.* I cannot
believe that he had any paine of a wound
in the circumcised parts, and therefore this
passage came to passe at some other time.

But

But yet wee have sufficient cause to believe, that God did comfort *Abraham* also at that time with his blessed presence in that condition, when both himselfe, and all his Household were full of painefull aches, and stood in need of extraordinary comforts. For God hath given a standing promise to this purpose, that hee will be our Bed-maker in our bed-rid estate.

Psalme 41. 3. And though that promise was not extant in writing in *Abrahams* time, yet it was certainly written in the heart of God primitively, and from thence transcribed into the hearts of the Patriarchs of old, who undoubtedly received and perceived the promises of God, and found and felt the most sweet and comfortable accomplishments of them in their hearts, though they never read them in any books.

LXXXIX.

The Fear of God is the best wisdom.

Job. 28. 28. *And unto Man he said: Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.*

A Weighty emphasis lyes in the word, *Man: and unto Man he said, &c.* Job having spoken of other creatures, and their natures or properties in the former verses, he speaketh *this* as from God unto *Man*, being most fit and accommodate to the nature and property of *Man*, as *Man*. Wisdom and understanding is most proper for *Man*, and most suitable to *Man*, as he is a *Man*. Because *Man* is a reasonable creature, and *reason* is the peculiar dignity of *Man* in the sphere of his place, whereby he is elevated above other natures, therefore it is the most proper property of *Man* beyond beasts and other inferiour creatures to look after *wisdom*, which is the best perfection of *reason*. As every other creature doth

doth act according to its principle in its owne kind; so should *Man* in his kind act by a principle of *wisdom*, which consists in the *fear of God*. As the clouds send forth raine, the aire wind, the earth all manner of fruits, the vine bringeth forth grapes, the fig tree figs, &c. So *Mans* fruit, as *Man*, should be *reasonable service* to God, walking in his fear, and departing from evill. *Rom.* 12.1. This was to have been the very *wisdom* of *Adam* in innocency, but that Satan led him to folly. *Job* here declareth that it is the best improvement of *reason* to fear God: when a man walks according to this prime principle of *right reason*, then he guides his affaires with discretion, seeking his chiefest good and highest happinesse in Gods way. This becomes *Man* well, and this makes him wise. It is the most reasonable thing in the world, and the first lesson of pure wisdom to fear God. *Prov.* 1.7. And contrarily it is the most absurd and unreasonable thing in the world for *Man* to cast off Gods will, and to set up sin above God. Hereby *Man* do's degenerate into the disposition of the *brutish* nature that is beneath him, becoming void of right reason, and of good understanding, frustrating the end of his creation, disappointing Gods order,

der, and depositing himselfe from his owne excellencie. The *Feare of God* is so farre from abasing *Man*, that it rather heightens his excellencie, and advanceth him to higher elevation of honour and Dignity with God. That *Man* that stoopeth to God, shall be advanced as high as God can lift him, 1 *Sam.* 2. 30. The Lord teach us this true and pious policy.

X C.

Scriptures reconciled.

2 *Sam.* 8. 13. *And David gat him a name, when he returned from smiting of the Syrians in the valley of Salt, being eighteen thousand men.*

THIS Valley of *Salt* was in the Countrie of the Edomites, a place famous for severall battels. See 2 *Kings* 14. 7. *Amaziah King of Judah slew of Edom in the valley of Salt ten thousand.* Belike it was a great vale betwixt the Edomites and Israelites, where, in *Dauids* time the Edomites and Syrians joyned their forces in battell against *David* (vers. 5.) To let us reconcile the seeming difference betwixt this place and the title of *Psal.* 60. where it

it is said, that *Joab* smote of *Edom* in the valley of *Salt* twelve thousand, and in this chapter *vers.* 5. *David* slew of the *Syrians* two and twenty thousand men; and contrary to both, it is said here *vers.* 13. in this recapitulation, eighteen thousand. (Here is great oddes.) And in *1 Chron.* 18. 12. this exploit is ascribed to *Abishai*, which is here given to *David*; and in the *tit.* of *Psal.* 60. to *Joab*.

First it is easily seene in the history that there is no difference at all in this, that our text speaks of the *Syrians*, and the 60^b. *Psalme* speaks of *Edom*; because *Edom* and *Syria* were both one in this expedition, and therefore sometimes one is named and sometimes another, as appears by comparing the 5th. verse and v. 13th.

Secondly; as for the *Summes* of the slaine it is evidently thus: The whole summe of all that were slaine, called *Syrians*, *vers.* 5. but containing the *Edomites* together, was 22000. This account is set down on the head of the History, taking all into the reckoning, both fighting men, and those that looked to the *Ammunition*, *vers.* 5. But then those 18000. *vers.* 13. were onely the maine Battalia, omitting them that looked to the stiffe. These *Abishai* routed

routed first, which is reported, 1 *Chron.* 18. 12. But they were reckoned onely 12000. in the 60th *Psalme*, because it is very probable, that after *Abishai* had once begun the battell and broken the ranks of the whole fighting body of theemie (consisting of *eighteen thousand*;) *Joab* did then second him, and chiefly fought with *twelve thousand* Edomites, and foiled them, whilest *Abishai* the brother of *Joab* was busie in beating the rest of the Syrians, being *six thousand*. Both which latter numbers being added together make up 18000. But the *twelve thousand* are onely mentioned in the *Psalme*, which was the chiefe part of the Victory, and the rest are past by in silence. And for the title of a *Psalme* that was sufficient.

Thirdly, Concerning the *Persons* by whom this piece of service was performed, viz. *David*, *Abishai* and *Joab*, we need not stumble at a straw, nor seek a knot in a bulrush. For *David* did it as King, by imploying of *Abishai* and *Joab*. The sons of *Zerviah*, as the *Generalls* over his forces.

XCI.

A good mans end is good.

Pfal. 37. 37. Mark the perfect man, and behold the upright, for the end of that man is peace.

ALl is well that *ends* well. Though the *life* of a good man seemes sad, yet his *end* is joyfull. Wicked men doe act a *Tragedy*, they *beginne* merrily and *end* dolefully. But the godly act a *Comedy*, they *begin* dolefully and *end* merrily. This made *Balaam* so desirous to die the *Death* of the righteous, though he cared not to live the *life* of the righteous, as we may reade in his short prayer: *Let my last end be like his*, *Numb. 23. 10.* A Saint may have a *foule morning*, but he shall not faile of a *faire evening*. *Exitus acta probat*; the event proves the atchievement. This Proverb will be found very true, if we can but stay for the ultimate event of all things, till the last *Exit* comes. We shall see after *Death*, and the day of *Judgement* what successe every mans action hath. Stay but
a little

a little to see the Clause of this Scene, and then you shall meet with a true decision of all Controversies that ever have been since the beginning of the world. A good Souldier will not determine of his good successe, by the heat of the Skirmish, or by the strokes and wounds given and taken in the battell, but by the *last end and issue* of the Day. If at last he can put his foes to the foile, the Victory is his and he hath prospered. Christ himselfe had no Peace nor Victory till after his Death. A Merchant Adventurer doth not judge of the good Successe of his adventures by the present tempests, stormes and dangers wherein he is; but if in the *end* of his troubles he arrives safely at home with his vessell full of treasure, his voyage is counted a good voyage, and every man saith, *He hath sped well.* Such is the Conclusion of a godly Mans life.

XCII.

The Improvement of Peace.

2 Chron. 4. 1. *He made an altar of brasse, twentie cubits was the length thereof, and twentie cubits the breadth thereof and ten cubits the height thereof.*

Moses Altar was but five Cubits in length, and five in breadth, and three in height, *Exod. 27. 1.* but *Solomons* Altar is foure times as big and above. One reason hereof was this, because *Moses* was in a warfare, in an unsettled condition, in the wildernesse, in continuall travell, full of troubles, and could not conveniently carrie about an Alar of that bignesse. But *Solomon* was on his throne, in a tranquilous estate, settled in quiet possession of his Kingdome, and as his name was, so was he, a true *Solomon*, or *Peaceable*. Thus it ought to be, when we have more Peace and Prosperity then others, our service must bee more then theirs according to proportion. *Solomons Temple* must outstrip *Moses his tabernacle* in beauty and glory, and *Solomon*
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mons Altar must exceed the bignesse of *Moses his Altar*. In our peace and plenty our holinesse should out-shine theirs that are in want and misery. When God layes not so much *sorrow* upon us as upon others, we should lay the more *duty* upon our selves. If God send us fewer *crosses* and more *comforts*, let us return more *service*, and commit lesse *evill*. We living under Christian Governours, free from *Persecution*, should give our selves the more to *sanctification* in a holy conversation. Since God spareth our *passive* obedience, let us not spare our *active* obedience. Our forefathers were fighting against *sharp stinging paines* and torments, let us now war against *sweet singing lusts* and pleasures. They conquered the torments of fire and *Flames*, let us now conquer the fiery darts of *flaming lusts*. The more *mercy* we have from God, the more *duty* let God have from us; according to the patterne of that Infant-Church, *Act. 9. 31. Then had the Churches rest throughout all Judea and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.* With the children of God it is thus; the better it is with them, the better they are: but with the children

c hildren of the divell it is thus ; the *better* it i s with them , the *worse* they are ; and perhaps it were *better* for them if it were not so *well* with them.

XCIII

The Pastors Dutie.

Joh. 21. 15. *Feed my Lambes.* Vers. 16. *Feede my Sheep.* Vers. 17. *Feed my Sheep.*

CHrist having asked *Peter* of his love no lesse then *three times*, secretly to put him in minde of his *threefold Deniall* of Christ, he charges him so many times with the *feeding of his sheep* ; intimating thereby that it was expected that he should use double and treble diligence in looking to Christs flock, to make some amends for his former double and treble miscarriage. The Pope, calling himselfe *Peters Successor*, from hence claimes an Universall Episcopacie over the whole Catholick Church. But certainly such a thing was never in Christs intention when he spoke these words. And how can the Pope be *Peters*
P Successor,

Successor, that does not *Peters worke*? He is so farre from feeding Christs Lambes and sheepe, that he rather fleeces the flock, slayes the sheepe, and like a wolfe worrieth the lambes. Verily hee is the great *Murder of Soules*, like his Father the Diuel, who was a Murderer from the beginning. How can he be a *Feeder* of Christs flock, who keeps their meate from them, prohibiting the Scriptures, the sincere milk of the word of God? All that Christ here aimes at is plainly this; that *Peter* as a Pastor should be carefull to guide the soules of men and women like a faithfull *Shepherd*, and to feed them with the bread of life, the word of God, and this with all diligence, prudence and perseverance; which the threefold charge doth tacitely import. This is also the generall Dutie of all Bishops, or Pastors and Elders, as *Peter* himselfe informeth us, putting himselfe into the list of Elders, 1 *Pet.* 5. 1, 2, 3. This Dutie consisteth in two parts, the one is constant Instruction by teaching and preaching, 2 *Tim.* 4. 1, 2. the other is a carefull Inspection or overseeing of the flock, *Hebr.* 13. 7. 17. 24. It is the dutie of a carefull Shepherd or servant that lookes to cattel, not onely to feed and
water

water them in due season, but also to *observe* and take notice of their feeding and drinking; and the servant is blame-worthy for his carelesse neglect, if he regard not when cattell refuse their meat and drinke: No lesse are the Ministers of Gods house to blame, if they doe not observe what persons there are that feed upon the bread of life, and who they are that refuse it. And as a faithfull Shepherd or Keeper of cattell will see that his cattell doe feed, and if any *forsake* their meat or water, he will tell his master of it: so a faithfull Pastor will looke to the *feeding* of the soules of Christs people; and if any soules *forsake* the word of life, he will speake to Christ his Lord and Master in a way of prayer, lest such soules should pine and perish for ever.

XCIII

Idolatry reprov'd.

Amos 5.26. *You have borne the tabernacle of your Moloch, (or Siccoth your King) and Chion your images, the star of your God, which yee made to your selves.*

IN the Hebrew חִיּוֹן *Chijun* signifies *Saturne*, whom the *Persians* or *Arabians* called *Chijun*, and *Amos* here aims at that time when *Israel* was in the wilderness of *Arabia*, where they committed this foul Idolatry, and called the Heathen God after the Arabick language, *Chijun*, or *Chivan*, whence the Prophet *Amos* retained still the same name. The images of this idol-god, as it appears by this Scripture, were enshrined in some little portable tabernacles, (as *Diana* also of the *Ephesians*, *Acts* 19. 24.) which the people, as many of them as were given to idolatry, carried about with them among their stuffe. The Hebrew word *Siccoth* is Tabernacles, (a radice, חָסַד tegere, operire, protegere, obduce-

re,) it being in the plural number, imports a great number or multitude of them. The figure which they made to worship, was a *star*, the figure of the Planet *Saturne*. But why doth *Steven* in *Acts* 7. 43. call him him *Remphan*? Because he speaks by the translation of the *Septuagint*, who translate *Chijun* in the Egyptian appellation, as being Translatours and Interpreters of the Bible for *Ptolomy* the King of Egypt, and so retaine the Egyptian name *Remphan* in their Greek translation. For the Egyptians call *Saturn* *Remphan* in their language.

XCIV.

The Idolatrie of the Gentiles.

Act. 19. 24. Which made silver Shrines for Diana.

THE Greeke hath it thus: Ποιῶν ναὺς ἀργυρεῖς Ἀγλαΐδος, making the silver Temples of *Diana*. These were no great Temples, but little portable Silver Chappels, small Tabernacles, moveable, which they might

might carry about with them, representing the forme of the *Ephesian* Temple of *Diana*, after whose patterne these were made, having the Image of *Diana* enshrined in them; even as the Jewes of old in the *Deiety* of *Arabia* carried the Planet *Saturn* in Shrines, according to the former Note upon *Amos* 5. 26. and as the same Grove, which *Josiah* the Reformer brought out of the house of the Lord (*2 Kings* 23. 6.) was not a natural, but an artificiall grove, or a graven Image of the grove, carved either in wood, or Lead, or Silver, or some other mettall, as is expressed, *Ibid.* c. 21. vers. 7. These prettie little Silver-Chappels of *Diana* were bought up in great abundance, and brought great gaine to that Trade that made them, of which *Demetrius* was one, who with the rest of the Crafts-men grew rich by this Superstitious Invention, and throve very well by this gainesfull piece of Devotion in the Worship of *Diana*. Hence arose the quarrell and Controversie. The great Goddess *Diana* was pretended, but their owne profit was intended. It may very probably be thought, that at this time there was a solemne confluence of the people of the lesser *Asia*, to the holy Sports called

called the Olympick Games, which were celebrated once in five years, from which they reckoned their yeares, as wee doe from the birth of Christ; which is the Christians *Epocha* all over the World. These publick solemnities they observed for the honour of their Gods, and *Diana* was now one of the chief of their female-Deities. Now if the people could have beene perswaded (as *Paul* did endeavour to doe) that these enshrined Idolilloes of *Diana*, so much bought up by the people, were no Gods, because made with Mens hands, it would have been much out of the Craftsmens way, at this time especially looking for a rich Market and a quick return.

Beza on this tells us of *Coines*, and that himself saw two old Coines with the Temple of *Diana* and the Goddesse in it stamped on the one side, imprinting the Figure thereof in his Annotations. Let the Reader chuse either this or the former opinion. Haply Both Silver-coins and Silver-shrines might be in great request for double honour of *Diana*: and who knowes but Silver-shrines or Chappels were of the newest fashion? perhaps *Demetrius* his owne late Invention, which be-like might goe off the more

currently for the novelty of it. But I will not urge this, being but my ghesse. Neither need we trouble our selves much about their Superstitions, which rather deserve to be slighted and forgotten, then to be curiously inquired into. Blessed be Christ who hath delivered us from that grosse Darkenesse of Ignorance and Idolatric.

X C VI.

Christs presence in the Lords Supper.

Mat. 26. 26. *This is my Body.* vers. 28.
This is my blood.

HERE we must saile by, and avoid two dangerous Rocks, upon which some have split themselves. The one is *Transubstantiation*, whereby the Papists deceive their people, teaching that the Bread and Wine is *transubstantiated*, or turned into the very substance of Christs flesh, and blood, by a Supernaturall Alteration, retaining onely the accidents of Bread and Wine. A strange *Metamorphosis*. Hence proceeds their *Adoration* of the Hostie of
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the Masse, the relicks of which Adoration, is still among some of us in kneeling to the Elements of Bread and Wine. But Christ here did not undertake to turn Bread and Wine into flesh and blood, as hee turned water into wine at *Cana in Galilee*; but to institute a Monument and Memoriall of his Death for ever in his Church. If Christ had turned the Bread and Wine into the substance of his flesh and blood, it would have incorporated it selfe into Christs Body, and it would have stuck to his fingers as an essentiall part of himselfe; Christ himselfe did eat of this Bread, and drinke of this Wine; and what horrible Impiety would this be, to assert that Christ did eat and drinke the very substance of his own flesh and blood? Did not Christ appoint this Bread and Wine for a remembrance of his Body crucified? Then his body is absent sure, or else we could not be said to *doe this in remembrance of him*, if he were essentially present. And hereby we shew his Death till hee come, and therefore he is not essentially there present with his Body. Neither may we beleeeve that the Apostles had any thoughts of eating of Christs very flesh and his very blood substantially, when Christ was yet alive
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at the table eating and drinking with them.

The other Rock to be avoided is *Consubstantiation*, which some assert, holding that Christs flesh and blood is Consubstantially in, with, and under the bread and wine, *per instantiam substantiae*, or *per contactum substantialem*; that is, by an union or conjunction of substances, or by a substantiall contact or touch. To uphold this opinion, they maintaine the Ubiquitie of Christs Humanity by vertue of its personall conjunction with the Deity. This makes the Body of Christ substanti- ally present to all other things. And if so, what advantage hath the Sacrament more then other creatures have, by this? Christ speaks not any thing to this purpose neither directly nor indirectly. But the plaine and true meaning of Christ is this briefly: "This Bread is the Sacra- ment, or visible Monument and pledge of my Body broken for you. In this manner Paul saith, 1 Cor. 11. 25. *The Cup is the New Testament in my blood.* How? Is the Cup the very essence and substance of a Testament? or is the New Testament essentially in the Cup? No. But the Cup, or rather the wine in the Cup
(contingens

(*continens pro re contenta*,) is the solempne Sacrament, or the standing Monument of the New Testament in Christs blood, or a token of the same, and a Spirituall Seale unto it, even as Circumcision is called the Seale of the Righteousnesse of Faith, Rom. 4. 11. Thus the Easter-Lamb, the Sacrament of the old Testament, is called the *Pass-over*, because it did signifie the passing over of the destroying Angel. Christs words must bee understood after the manner of a Testament. When a dying man delivereth his Testament in writing, hee saith; *This is my last will and Testament*. The will of the Man is properly in the soule of man, and the thing willed or desired by him is but consigned, declared, manifested in the Paper, and the writing, is onely a *Consignation* of his will; the essence and substance of his will is not crept into the paper. Likewise when a dying man bestowes a bond upon his friend, hee saith, *This bond is twenty pounds, which I give you*. All men know that his meaning is, the bond is an assurance of twenty pounds. When a husband gives his Spouse a ring, saying, *This is my love to you*; every man knoweth his meaning is, that that ring is a token and pledge of his love. In the same

same sense Christ being now to leave the world, making his last Testament for a farewell, he ordaineth *bread and wine* as a perpetual ordinance, saying, *This is my Body, this is my blood*; meaning thereby that the bread and wine should be a visible token, a sure pledge, a certaine testimony, a lasting monument, a standing memorial, a perpetual Sacrament of his body broken, and of his blood shed for us.

XCVII.

Affliction is to be chosen rather than sin.

Heb. 11. 25. *Choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.*

IT is better to chuse godlinesse with misery, then wickednesse with prosperity. Yea, it is far better to suffer and dye with Christ and his people, then to reigne and rule in this world with wicked Kings and Emperours. There is a greater sweetnesse in the teares, sighs, groans, and crosses of Gods children,

children, then in all the merry laughters of the Theaters among the Stage-Players of this world. I would rather be whipt with the same lash wherewith Christ was scourged, then be crowned with the same crown wherewith Herod was adorned. Moses is justly commended for making a wise choice to joyne rather with the *suffering* party, with the people of God, then with the *sinning* party, with the King and Court of Egypt. Teach us this wisdome O Lord, rather to suffer a thousand sufferings, then by sinning to save our selves from suffering. See Job 36. 21. *Afflicted Godlinesse is better at any time then prospering wickednesse.*

XC VII I.

Presumptuous sins reproach God.

Numb. 15. 30. *The soul that doth ought presumptuously (Hebr. with an high-hand,) the same reproacheth the Lord.*

WHen Gods people sin boldly and proudly without fear, it doth much reflect upon God, and turns to his reproach exceedingly. Such a sinner doth in effect

revile God to his face, and vilifie him not onely in his heart, but proclaimeth to the whole World, that God is not to be regarded, nor to bee obeyed, nor to bee feared. This is as bad as if a man should lift up his hand on high to heaven, and threaten to pull God out from thence, as the Hebrew intimates. Every presumptuous sin is an *actuell blasphemy* against God, and it draws others to reproach God. It causeth the Heathen to cast dust and durt upon his holy Name, when lewdnesse is committed among Christians. *Rom. 2. 23, 24. Ezek. 20. 27, 28. We had need to pray, Keep back thy servant from presumptuous sins, let them not have dominion over me. Psal. 19. 13.*

FINIS.

AN APPENDIX.

Finding that there lacketh but two Notes of a full Century, there being printed in the Treatise XCVIII Titles (though the Printer misreckoneth them but XCVII, whose mistake, I pray, may be corrected in the Numbers of the Titles from the XCIII Title to the end of the Book) I thought it fitting to add two more Titles to make the number a compleat Hundred.

XCIX.

Sacramentall Examination.

I COR. II. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

IN this and the adjacent passages the Apostle doth endeavour the *publick* Regulation and Reformation of the *publick* Ordinance of the Lords supper in the Church of *Corinth*, where it was much profaned. To this purpose among other Directions this is a chiefe one: *Let a man examine himself, and so let him eate &c. Gr. let him prove, or approve, or allow himselfe, as a man is said to prove a wil, that is, to approve it. No man may be received to sacrament - communion without previous*
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brobation, examination and approbation. Let no man think that he may have a ticket to passe, by his secret, private, retired, personal, un-observed, hom-performed, closet-examination, as if this were all here aimed at, that a man should only and singly examine himself. No such matter. For all the passages of this Discourse in general do wholly tend to an *Ecclesiastical process*. His scope is not now to rectifie *private miscarriages*, but to reform the *publick* misgovernment of the Church about this ordinance, and in order thereunto he prescribes this as a *publick Rule*, which the Church of Corinth, and all Churches and Church rulers ought to walke by. The Greek is δοκιμαζέτω ἑαυτὸν, which signifies not only a probation of himself, terminating in himselfe for his own private satisfaction (though this be necessary, yet this is nothing to the Church) but it imports over and above a Probation also, or *Approbation* of himself to others, for the satisfaction of the Church, proving himself so as that the Church of God can approve of him. The Apostle here doth not drive a *Closet designe*, but all his counsel is for a *Church Reformation*, not prescribing *closet duties*, but appointing the *publick order* in

in the Adminstration of the sacrament. *Verba intelligenda sunt secundum subjectam materiam.* Words must be taken according as the subject matter doth require. Δόκιμος, (from whence δοκιμάζω is derived) signifies *probus, probatus, spectatus, proved, approved, or allowed*; as ἀργύριον δόκιμον, *pro bapecunia, currant and lawful money.* It is also used of a person of approved fidelitie and integrity in this chapter, verse 19. And accordingly δοκιμάζειν denotes such a probation or *examination* as makes a man δοκιμὸν, a *proved, or an approved man.* Hence δοκιμασία, *probatio*, doth import such an Examination, probation or Inquisition as is used when a Man is to be admitted to an office, to trie his fitness or unfitness for it.

That this *Examination* or Probation should be performed before the Church as Church-Rulers, is neither absurd nor hard to prove, if we consider,

First the universal practice of al the former Churches of Christ in all ages ever since the Apostles dayes, taking its original undoubtedly from the Apostles practise, as might easily be evidenced from Antiquitie. It was never knowne that Church members and *supper-Communicants*

were both of on and the same latitude or extent.

Secondly, if we consider the bad and sad fruits and effects that must inevitably follow, when no such *Probation* is used before the Sacrament, as the sinful Prostitution and *Profanation* of that ordinance, the hardning wicked men in their sins, and the lamentable soule-murder that by this meanes is multiplied, and we may say that hence is that *epidemical profaneness* in the midst of us, because no distinction at all hath beene made amongst us *betwixt the precious and the vile, between the holy and profane*, (*Ier. 15. 19 Ezek. 22. 26*) besides the confusion and *dis-order* in the Administration of the Lords Supper, that must needs proceed from a promiscuous Communion without preceding Examination; whereby not only ignorant and scandalous persons, but very Idiotes, and natural fools, and distracted men may partake of the Sacrament, as we have known it in some places. Yea, what should hinder, but that a Turk, or a Jew, or a Heathen may receive it in meere mockage and in despite of Christ, when *no account* at all is given or taken beforehand by the Communicants, and no inquiry is made in-

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to the qualities and fitnesse or unfitnesse of persons, ere they receive the sacrament?

Thirdly, if we consider the essential Nature of the Ordinance, which is of such high Dignitie, that it may not be exposed to every mans privat *intrusion*, but must be regularly and deliberately bestowed. Christ himselfe did not institute the Lords Supper til he had spent along time in teaching and instructing his Disciples, and training them for his way of Gospel-Doctrine and gospel worship. This Ordinance was the *last Accomplishment* of all his Ordinances. Undoubtedly there is more required to the Administration of it then to that of Baptisme, and a man may be capable of other Ordinances before he may be admitted unto this. It is said the Apostles *did break bread from house to house*, Act. 2. 46. This was to know their Communicants; they did not break bread with the promiscuous multitude *in the Temple*; this contradistinction is very punctually recorded thus, and exactly to be marked by us: *They continuing daily with one accord in the Temple, and breaking bread from house to house, &c.* intimating that Preaching was more publick, and the Sacrament more private.

vate. Though Commonly this is interpreted of their own *ordinarie meals*, yet (under Correction) that is too small a matter, and indeed a thing too penurious to deserve such a *solemne* Record in this compendious historie, neither is there anie proof at all for it. But admitt there was eating and drinking in an ordinary way, yet it was their *Agapa*, or Feasts of love, which were commonly ioyned with the Sacrament together, as is wel known. It is nothing against us in this cause, that *Breaking of bread* is mentioned once before, *Ver. 42.* as if therefore this must needs be meant only of common eating. Nothing is more frequent in the Scripture then to mention one thing twice even in one chapter, as I could abundantly prove, if it might not be tedious. How exact was Christ himself, who might have given the first sacrament to all the *multitude* of his baptized Disciples, if it had beene his mind to have it a *Common* Ordinance. But No. He makes choise only of the *best* of his Disciples, and takes such a course as to bring them first to an *open Examen* and Probation (*Mat. 26. 21, 22.* and everie one said, *Master is it I,*) which practise certainly should teach us something, if we had but teacheable spirits.

spirits. For all this was written for our Pattern and imitation. Nay, *Judas* was cashiered, and by a Publick discovery made to quit the place, before the supper was given, if *John* may be believed, who is the most exquisite Chronologer, and relates things most nicely in order to time. See *Joh. 13. 30.* He then having received the sop, went immediately out: surely this sop was no part of the Lords supper, but this was done before, as *Mathew* and *Marke* also testifie. Reade *Mat. 26. 20.* & seq. & *Mark 14. 18.* & seq. As for *Luke* (it is true) he reports it as done after, but that is no matter, because *Luke* doth not report things Chronologically, and observes not the succession of time in the Historie, as the judicious reader may presently perceive by *Luke. 22. 24.* where things are related after the sacrament, which were done long before. These things are cleare. But if any man seeme to be contentious, we have no such custome, nor the Churches of God.

Verily the Lords Supper was not ordained and appointed for a *Converting Ordinance*, whatsoever some self-wise persons have lately invented and vented to the contrary; who, forgetting their Catechismes, will be the bold Correctors not only

of the late assembly, but of all the reformed Authors, who unanimously hold the Lords Supper a *confirming*, and not a *converting* ordinance. The Lords Supper was never used by Christ and his Apostles for the *converting* of the unconverted; for Christ did not institute the Lords Supper, til all those soules were converted to him that should be converted by himself before his death. But just when Christ was at the point of death, and there was danger lest they might fall off, Christ then ordained this knitting ordinance, to establish them to hold what they had. But when men are resolved to maintaine their owne wayes, they will find out many a shift rather then be beaten out of their way, and such a poor shift is this; That the Lords Supper is *converting*, though not from *Heathenisme* to *Christianity*, yet from *common Christianity*, to the *life of Grace and Holinesse*. See what logick here is: Though this wind cannot blow a feather over the gates, yet it may easily from the gates over the highest steeple, &c. Though this Coach be not fit to conveigh a man from our towne to *Market-Harborough*, yet it is fit to convey him from thence to *London*, or to *Canterbury*, &c. Though this horse cannot carry

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ry me to *Bedford*, yet the same horse may well carry me to *Constantinople* &c. Though this boat be not able to ship me to *Gravesend*, yet the same may ship me from *Gravesend* to *Amsterdam*. So wisely do men here argue. Though the *Lords Supper* may not convert a man to become a common Christian; yet it may convert a loose Christian to become a spiritual, holy and heavenly person. Is there not a wider distance betwixt nature and grace, then betwixt nature and nature?

Fourthly and lastly, consider this, that if every private Christian by his private examination may intrude himselfe into the Sacraments, and if it be his right upon his owne private account to lay hold of it, without Church Approbation; then what great use or neede is there of a Ministry at all to dispense it? By the same Authority whereby he allowes himselfe to the Sacrament, he may give himselfe the Sacrament, and administer Baptisme to himself, or intrude himselfe into the office of preaching. All these things are of equal Authority; yea, since the *Lords Supper* is commonly taken for the greatest and highest ordinance, (which we will not now dispute) certainly they that may licence themselves to the greater, may as wel licence themselves to the lesser.

lesser. I am apt to think, that our late exorbitances and disorderly *Usurpations* of the publick office of teaching and preaching, hath beene a just punishment from God (who often punishes one sin with another in the same kind) for our dissolutenesse about the Sacrament; and if we reforme not this sin, God may not repent of his judgment, but may say thus to the Ministry: If you suffer men uncatechized and untryed, to intrude themselves into the communion, meerly upon a blind-fold conceit of their private *Self-examination*, you shall have them also intrude themselves into Ministerial offices meerly upon the like blind-fold conceit of their owne *Self-approbation*. But Christ make us *wise*, to know our duties, and *willing* to doe them, to prevent sin and judgement.

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Best knowne Truths are most to be pressed.

1 Cor. 6. 2. *Do ye not know that the Saints shall judg the world?*

The Apostle urgeth and presseth the Corinthians with their own *knowledge*, no less then six times in this one chapter, saying, *Know ye not this or that?* ver 2, 3, 9, 15, 16, 19, whence we must learne this Note, That the *most known truths are most to be pressed*. Though men may object and say: *We know all this you tel us*, yet that matters not, but stil the more they know a thing the more it must be urged upon them, for better and more spiritual improvement. This is the constant method of the Apostles, and it is fit that all ministers should follow that Apostolical way of teaching. Compare to this purpose *Rem 3. 19. ch. 6. 3, 16 ch 7. 1, 14. ch. 8. 22, 28. 1. Cor. 3. 16 Ch. 5. 6. Ch 8. 4 Ch. 9. 13, 24. Ch. 12. 2. Eph. 5. 2. 2 Pet. 3. 17. 1 Jo. 2. 21. & Phil. 3. 1.* All which places should make us fall
in

in love with ancient truths, and cause us to disrelish novelties. The old, plaine, obvious, common and vulgar ordinance. Truths are to be much inculcated with all earnestnesse and eagerneſſe. Itching eares and itching tongues are both alike dangerous. That Spirit is not a *Gospel-spirit*, which cannot abide to hear of any thing, but what was unheard of before; nor ſpeake of any matter but what may carry the name and notion of a new light. Whoſoever loves truth in truth, the more he heares of it, the more he loves it ſtil; and a true believer will not readily receive any thing but what hath beene received before, *Gal.* 1.8,9. It is but an impure and an adulterous. unchast love to virgin *Truth*, to be weary of her when you are moſt acquainted with her, and to caſt her off with contempt in a ſcornful and diſgraceful manner when you have had your fill of her. Thus baſely dealt *Amnon* with his ſiſter *Tamar*; but a Chriſtian muſt not deale thus unworthily with his ſiſter *Truth*. That man is juſtly counted high baſe, and not fit to live, that forſakes his eſpouſed and bethrothed Bride after the moſt familiar entertainments; and indeed, he is no better, that ſerves truth no better. ; *Veritas quò notior eò charior.*



Reader, Before thou read this Treatise, be pleased to amend what the Press hath made amisse, which will be a piece of equity to the Author, and a courtesie beneficial to thy self.

ERRATA.

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